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# MAN'S POWERS AND WORK, ETC.

F. L. RAWSON



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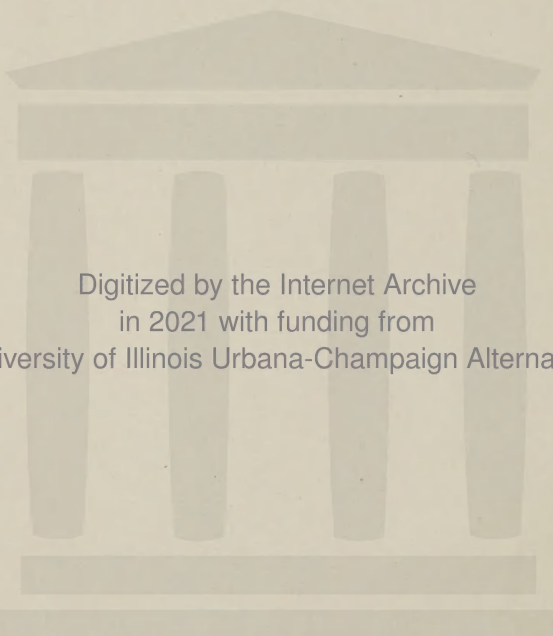
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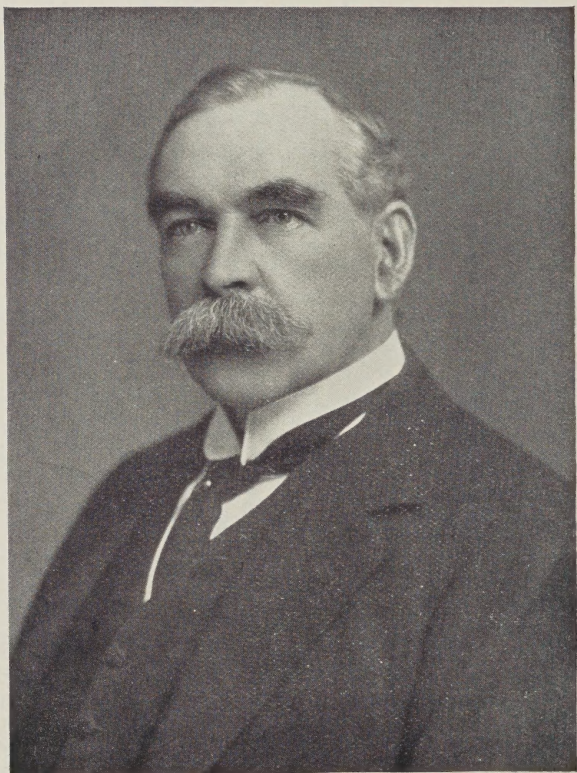
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F. L. RAWSON, M.I.E.E., A.M.I.C.E.



# MAN'S POWERS AND WORK

BY

F. L. RAWSON, M.I.E.E., A.M.I.C.E.

AUTHOR OF "LIFE UNDERSTOOD"

WITH BIOGRAPHICAL  
SKETCH AND PORTRAIT  
OF THE AUTHOR

(SECOND EDITION)

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# Man's Powers and Work

A SPIRITUAL VIEW OF "THE SECOND  
COMING."

MR. F. L. RAWSON, M.I.E.E., A.M.I.C.E.,  
*delivered the following address at the opening  
of Occult Club at 1, Piccadilly Place, with the  
object of pointing out to the members the  
scientific difference between the way in which  
Jesus the Christ worked, and in which so many  
many men were then working, namely, with the  
human mind.*

*The Club was so crowded that the address  
had to be delivered in two portions in different  
rooms.*

**M**R. RAWSON said that a Social Club of this  
sort properly carried on, and on a spiritual  
basis, should be the means of bringing  
many people to the practical knowledge of the  
truth that would set them free, who otherwise  
might be thinking in the wrong way and flounder-  
ing disastrously amidst the many difficulties and  
terrible dangers of occult working with what is  
called the human mind.

## DEFINITION OF TRUE RELIGION.

The only thing that we can do in this material world  
is to make our fellow-man and ourselves happier.  
The best way of doing the latter is to do the former.  
Unfortunately, so universal is the misery and so  
great the limitations that this duty is better ex-  
pressed by saying that our work is to reduce the



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misery that we see around us. This can only be fully done by understanding God. This is the only true religion, and we can only help those around us properly by becoming better men and women ourselves, more loving, more sympathetic, and more thoughtful for others, wiser, purer in thought, word, and deed. All religions are differentiated by their understanding of God, and are merely aids to lead us to an understanding of God, good, and so to enable us to help our fellow-men better. Want of knowledge has resulted in our conceiving of God as manlike, instead of knowing that man is Godlike. Hence our troubles.

All thinkers who have made a close study of the Bible, or of mental working, believe that we are now in what is spoken of in the Bible as "the latter days." What is called "the end of the world" may be defined as the end of all sin, disease, worries, troubles, and even of limitations of every kind now, thank God, so rapidly approaching. This welcome time will come suddenly, "in a moment in the twinkling of an eye,"<sup>1</sup> for reasons which are quite easy to explain. When sufficient people find that they have been deluded and hypnotised into believing themselves material beings liable to sin, disease, and trouble, and that in reality they are, always have been, and always will be "in Christ," namely, part of the eternal and infinite Christ, then all evil disappears. The whole of suffering humanity will then seem to wake up to find themselves perfect beings in a perfect world, governed by a perfect God.

#### THE SECOND COMING OF THE CHRIST.

The coming of this vital knowledge is what is spoken of as the second coming of the Christ,

<sup>1</sup> 1 Cor. xv. 52.

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which is already, through the action of God, coming all over the world, wherever men are sufficiently spiritual and sufficiently open-minded to accept it. All those who had and have the power of reading thought, namely the prophets of old, those seers whose words have come down to us in the inspired writings known as the Bible; Jesus, the Christ, our Master, and the Saviour of Mankind; and the more modern readers of thought, have foretold that terrible evils preceded the "end of the world." That great prophet, St. John, in the Apocalypse, which is a wonderful history of the life of the part of the world known then as the Roman Empire, from the time John wrote it up to this "end," the end of all evil, warns us prophetically as follows: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."<sup>1</sup>

#### THE LOOSING OF THE DEVIL.

One of the signs of the loosing of the devil is the general recognition of the effect of human thought, and there is no more devilish thing imaginable than that of a man recognizing this apparent power with its invariable attendant troubles, and yet not knowing how to destroy evil thoughts by scientific right thinking, conscious communion with God. Fifty years ago if you thought evil about yourself it had a certain effect; not very much, as ninety-nine out of every hundred men believed that it did not matter one iota what you thought. At the present time it has an appreciable effect, because, say, ten out of a hundred know that it has an effect. In two or three years' time the effect will be

<sup>1</sup> Rev. xii. 12.

instantaneous, because ninety-nine out of every hundred, and every intelligent man will believe that what is called "thought" is the only force (so-called) in the material universe. The scientific world now teaches that force or energy, matter, electricity, and vibration are all one.

No more evil thing can be well imagined than a solitary widow, believing her only child is dying, knowing that she is killing it by so thinking, and yet, through ignorance, ignorance of God, being utterly unable to stop the evil thoughts.<sup>1</sup>

Look at the reverse. When a man knows how to think rightly, how to pray rightly, for true thought is true prayer, and has sufficient tender love in his heart for his fellow-man, evil thoughts, of any description, can be instantly destroyed. In this way, by true prayer, all sin, disease, troubles, and limitations will shortly be done away with, and this solely by the action of the one ever-present God, the Principle of good.

#### OUR WORK.

Now we see our work right in front of us. It is not to try to turn people to our views of dogma or creed. It is not to find fault with other people's lives and opinions. It is to save poor, suffering humanity as much of its misery as we can, by destroying the evil thoughts that are and will be attacking them during the short time that is left of this "hell upon earth," this world of matter, and showing them how to do the same; so that they also can go on their way rejoicing, blessing and being blessed by all they come in contact with.

<sup>1</sup> Since Mr. Rawson drew the attention of the public to this in the first edition of *Life Understood* he has had his attention called to three cases of the kind. In one case, fortunately, a reader of *Life Understood* heard of the trouble and the child was saved.

### THREE GREAT SCHOOLS OF THOUGHT.

As there are three meanings to every passage in the Bible—the spiritual, the intellectual, and the material—so there are three great schools of thought—the religious, metaphysical, and scientific. These have each their own nomenclature and method of looking at life; and, largely from this reason, have snarled at and even fought bitterly against each other for centuries. The religious man speaks of God and heaven on the one hand and the devil on the other. The scientific man speaks of cause and its manifestation, and on the other hand infers a suppositional ether as a basis for his calculations. The ordinary metaphysician says, “both of you are wrong, there is nothing but mind and its ideas; although he has not yet recognized, as the advanced metaphysician has, the difference between the Mind that is God on the one hand, and the mortal or carnal mind that is death on the other.

These three schools, through years of earnest research, have found certain results and come to certain conclusions, but hitherto have not recognized that God, cause, and Mind are simply words for the same great Principle—the Principle of good, everlasting Life, omnipotent Truth, and inexhaustible Love; and that the devil, the ether, mortal or carnal mind, and the subconscious or lower mind are words likewise used for expressing the reverse—the evil beliefs known by philosophers as the phenomena of the material world, which include the false sense of a personal selfhood.

Now, for the first time in the world's history, often slightly changing their views, but in important respects, we get religion, science, and metaphysics absolutely agreeing. Their leading

exponents have not yet discovered that this is so, owing to their using different terms, and some being too busy and others not loving enough.

#### THE HELL OF OUR OWN WRONG THOUGHTS.

The material universe is the only hell that mortals will or can ever be in, the hell of wrong thoughts, which may be looked upon as a suppositional opposite world to the real and perfect world, heaven. No man can pretend to help persons of every type out of this hell unless he has made a study of, or inspirationally understood, the habits of thought of the above three great schools. Some men are better helped by a presentation of the truth from the religious point of view, and some from the scientific point of view; the minority understand this truth that sets us free, better from the metaphysical point of view; some require a mixture of two or even of all three. Nor can a person habitually help, unless he is really loving, tender and sympathetic.

The mere verbal presentation of the truth, however, will sometimes free the victim, owing to his recognition of Truth; that is, he thinks the thoughts that are presented to him, and is freed by impersonal Truth.

For the last twenty years I have been continuously engaged in professionally examining new inventions and new discoveries of every kind and description. In my early days, when acting as technical advisory expert to the Institute of Medical Electricity, which was founded by some of the leading scientific men of the day, I devoted a good deal of time to electrical phenomena, including its use as a so-called healing agent. It is therefore easier for me to explain life from the scientific point of view. Whilst this view appeals

to the greater number of people, I must also deal with it partly from the religious and partly from the metaphysical point of view.

Although the scientific reason for all forms of occult phenomena can now be given and can be proved, there is only time at present to deal with general principles.

#### THE MATERIAL WORLD FROM A SCIENTIFIC POINT OF VIEW.

Thought may be equally correctly spoken of as material or as mental (so-called). Neither of these are strictly true. The only real thoughts are God's spiritual ideas. From a natural science point of view the ether, which is the basis or apparent false origin of all evil, consists of lines of force at right angles to each other. These lines of force are what metaphysicians call thoughts. There are no thoughts, however, except God's thoughts, spiritual ideas, and there is no real force or power but God. It is equally untrue therefore—although it may be spoken of as correct, that is true as far as the material world is concerned—to call them either lines of force or thoughts. These so-called thoughts may be spoken of as high tension currents right above the Marconi wave, and thought after thought be said to sweep across the mind at the rate of about twenty miles an hour, ringing out sweet tones or jangling with discordant notes. Every sin and every disease has what may be called its own cell in the subconscious mind. If, say, the anger cell is clean a million people could not hypnotise you to be angry. If, on the contrary, there are small electrical particles on the cell, these will damp down the cell as pitch does a tuning fork, so that it will vibrate only with the lower vibration of anger, and give trouble. Good



thoughts can be spoken of as high vibrations, bad thoughts as low ones.

It is now recognized by all investigators of the subject that every thought that you think has an effect either for good or for evil. Professor Elmer Gates has shown that an hour's hate will produce enough of one of the deadly ptomaine poisons in the exhaled breath to kill eighty men.

### THE TWO-EDGED SWORD OF TRUTH.

Now, there are two methods in which a man can protect himself by learning how to pray rightly, so that the action of God

(1) destroys the evil thoughts and

(2) purifies the human mind.

This denial of evil and affirmation of truth are known in the Bible as the two-edged sword of truth, the angels Michael and Gabriel, the rod and staff, the greater and lesser light, to rebuke and chasten, etc.

(1) By the denial, the lines of force or evil thoughts causing the trouble are instantaneously short-circuited, and cease for ever their apparent sense of existence. This, however, is only temporary relief to the sufferer.

(2) By the affirmation, the electrical particles on the surface of the cells are short-circuited, and so the mind is gradually, sometimes instantaneously purified. This healing, when completed, is permanent, whether of sin, disease, want, or any other of the devil's brood, as the particles can never infest that cell again.

Every word I say you can prove for ourselves; and so as to give you something practical that you can go away with, and utilize straight away even

to-night, I will show you one method of demonstrating what has just been said.

#### METHOD OF TRUE PRAYER.

If you see an angry man and think he is angry you are simply making him worse, and therefore you are sinning ; for you are increasing the vibration of the "lines of force" or "thoughts," so making him feel more angry.

To stop the man being angry you have, as Jesus pointed out, to know the truth, when the truth will set him free. To do this you must reverse your thoughts. First think of God and heaven, whatever your concept of heaven may be. Then realize clearly that there is no anger in that perfect God-governed world. Directly you have forgotten all about the angry man and the material world, and have lost your sense of them in the realization of the kingdom of God that is within, the man will stop being angry. Why? Because you have so opened your human mind to the action of God that the Principle of good has destroyed the vibrations called thoughts which were making the man angry. We have to get our human self out of the way.

The denial, however, is only temporary relief, and, in order to help him and yourself permanently, you have to use the other edge of the two-edged sword of truth, and think of the opposite qualities to anger. For instance, think of God as Love, and man, the spiritual man—who, the Bible tells us, is made in the image and likeness of God—as absolutely loving. Try to realize as clearly as possible the infinite, tender love in that perfect God-governed world. Whilst you are thus in conscious communion with God, the action of God is purifying his human mind and your human mind, the particles on the anger cell becoming short-circuited ;

and, if you get your thought clear enough, neither that man nor you will or, indeed, ever can be angry again.

My own experience has been that for over ten years I have never seen men fighting, or even an angry man, without there being perfect calm, as a rule, in about ten to twelve seconds, seldom as much as half a minute, and I am sure never as much as a minute. In one case, at the request of one of the leading clergymen in London, over 2,000 howling men were perfectly calm in a few seconds. One of the those present, who knew nothing of the cause, described it as "most extraordinary."

#### "WATCH AND PRAY."

Continually in the New Testament we are told to "watch and pray," and told to "pray without ceasing." What have we to watch, and how have we to pray? We have to watch our thoughts, and think rightly. Man's progress depends solely upon the number of seconds during the twenty-four hours that he is praying rightly, namely, thinking of God and heaven. By working in the method just explained, every wrong thought that comes into your mind has to be reversed, and not only is so destroyed, but each wrong thought then becomes a valuable sign post to heaven as it turns you back in thought to God.

#### INVALUABLE RESULTS.

The first result of learning how to think rightly is that we find an easy and scientific, and therefore infallible method of getting rid of sin out of ourselves;

Secondly, you can heal a man instantaneously of any kind of sin or disease;

Thirdly, you can help yourself or anyone else

out of any trouble under the sun, it is only a question of how soon the trouble disappears;

Fourthly, you obtain perfect peace of mind and happiness, and understand the meaning of the words "The peace of God that passeth all understanding."

#### SCIENTIFIC REASONS.

The reason for the above invaluable results is that heaven is no far distant locality which we have to reach by death. If this is so, the sooner we kill all good people the better for them. Heaven is here and now. Death is an enemy to be overcome, the last enemy.

Mathematically speaking, heaven is a world of four dimensions, the domain of Spirit. The fourth dimension is infinity. Human beings see only three dimensions, and therefore get an utterly false impression of it; just as wrong as if you were a two dimensional being, like a sixpenny bit on the floor, and consequently being only able to see, as lines, the soles of the feet of the three dimensional being, thought these the three dimensional man.

#### CINEMATOGRAPHIC PICTURES HIDE HEAVEN.

All the good about you, the love, life, truth, wisdom, knowledge and beauty is real—part of heaven. This explains the constant statements in the Bible that "Now are we the sons of God."<sup>1</sup> Jesus quoted the Psalmist's words, "Ye are gods,"<sup>2</sup> and drove it home by adding "and the scripture cannot be broken." Yet he said "Ye are of your father the devil."<sup>3</sup> This is because all the sin and its attendants, the disease, worry, troubles and limitations, that tempt the mortal to believe in a power other than that of God, are of the devil, and can be best described as a series of

<sup>1</sup> John iii. 2.    <sup>2</sup> Psalm lxxxii. 6.    <sup>3</sup> John viii. 44.

cinematographic pictures that flash by at the rate of about twenty miles an hour, and hide the glorious reality from us.

#### PSYCHOMETRY AND PROPHECY TRUE.

Because the material past, present and future exist now in the form of these cinematographic pictures the psychometric results frequently obtained are correct. The subconscious mind of man knows everything in the material world, past, present and future. This is because *it is* the past, present and future, alias these cinematographic pictures. This explains why many in the past have been, and some are now, able to foretell the future, and to see in dreams what is about to happen, and what is happening at a distance, as Jesus did, when He saw Nathanael under the fig tree. Inspiration is absolutely scientific. For instance, Jesus by true prayer knew not only what others were thinking, but knew the past of the woman at the well, and foretold the future. By right thinking He became a channel through which God worked, not only healing sin and every kind of disease, but ultimately setting the seal of demonstration on His teaching by overcoming death itself.

The whole history of the material world is in the Bible. We have, however, to gain the meaning of the words in which the writers described the cinematographic pictures they were mentally in touch with. They did their best to make out the meaning of the future events they foresaw and could not properly understand. When this is generally recognized such believers in God as the Mohammedans will leave their Koran, or other ethical book of instruction, and studying the Bible

will gain a knowledge of the ever-living Christ, a knowledge that they can prove to be true.

#### PREDESTINATION TRUE, FATALISM UNTRUE.

It will be seen that predestination, as Paul pointed out, is correct. Fatalism is not. Every so-called thought, good or bad, exists now as far as it can be said to exist, and, unless destroyed by prayer, it is obliged to pass over you at its pre-determined time. When a man knows how to pray rightly, he can, as already explained, destroy the evil in the cinematographic pictures, either before, when, or after it comes into manifestation.

I do not know whether any of those present saw this week the details in the press of the prevision of the second Marconi operator on the *Volturmo*. Three weeks before, he saw the horrors of that night with the *Volturmo* burning in mid-ocean and the other vessels standing idle around, and the same day he gave the details to Mrs. Alexander, who was a passenger on the *Volturmo* on her way to New York. If he had known how to pray rightly, or had known anyone else who had sufficient knowledge, all the evil in those cinematographic pictures could have been destroyed by the unfailing action of God. My head assistant one morning lately, when in his own house, saw my motor-car run over and kill a child. The result of about half an hour's work on his part, destroying the pictures of evil, was, that when about three hours afterwards a girl rushed suddenly in front of the car, with her back towards us, she was saved in a miraculous way, and even her dress was not more than touched.

Such a coincidence as the four lamentable disasters of last week, one the colliery explosion underground, one the railway disaster on the land,



the third the loss of life on the *Volturmo* at sea, and the fourth the disaster to Count Zeppelin's dirigible in the air, is a typical sign of the times and of the troubles that are coming upon us, the relief of which by the only way possible, namely by right thinking, is the object of my address to you this afternoon.

#### THE SPIRITUALISTIC THEORY INCORRECT.

As explaining what Count Miyatovitch has said on the subject of having seen and spoken to what appeared to be his mother after she had passed on, I may say that there is no question as to the correctness of the phenomena of spiritualism. Indeed, we have to thank spiritualists, many of them deeply religious, who have so bravely faced ridicule, and even persecution, when reaching out for truth. Would there were many more investigators who had the same moral courage. The theory, however, is unfortunately wrong, and the practice is harmful to many. It is most tiring, as the results are due to the action of the subconscious mind and not to departed beings. It is for this reason that so many of the best mediums are constantly found deceiving those present. Instead of "spiritualism" it would be more correctly spoken of as "materialism," or, better still, "etherealism."

#### APPEARANCE AND DISAPPEARANCE OF MATTER.

The extraordinary results obtained are due to the fact that matter is merely mental phenomena, or, more correctly speaking, illusionary ethereal phenomena, which, as I need not tell those present, can be caused to appear and disappear. This can be done by the human being thinking in a certain way. It is probably new, however, to most that this can be

done in two different ways. One method is by means of the human mind thinking of the material world, and so altering the electrical tension of the lines of force which produce, as can be mathematically proved, the electrons at their junction; the other by the human mind thinking of heaven the world of reality. The particles of which the lines of force may be said to consist, thereby automatically short circuit themselves, through the action of God. This is a beautiful electrical action, and means the annihilation not only of the matter, but of its apparent cause—the lines of force, or thoughts. The latter is the method employed by Jesus, the Master, and is truly scientific. By the former method, the wrong way, if there are no people present thinking strongly that it cannot be done, what appears to be a dead person can be materialized.

A so-called departed spirit will not only produce flowers, trinkets, etc., that sometimes remain permanently and sometimes fade away, but will tell you things that no one in the room knows, and will even foretell the future. The reason for this is that the subconscious mind of a human being can get in mental touch with any of the cinematographic pictures in the material world that constitute the so-called past, present, or future. Consequently, the mortal mind of the medium is only materializing something thoroughly well known when the so-called departed one appears. The subconscious mind is the psychological name for the ether or devil.

#### GHOST.

The human mind, which in the Bible is called the soul, is a purely material thing, and fits into the human body like a hand into a glove—or,

rather, pervades it like water does a sponge. In some cases the mind of a medium leaves the body and passes freely through or outside of the room. I have known some most interesting cases of this happening to the minds of well-known people who had never had anything to do with spiritualism. The fact that this is possible is one of the two main reasons for what is known as ghosts. At so-called death the mind can very easily leave the body, and then often tries to communicate with those it loved. The mind, or soul, does not pass on into its present state of consciousness for two to ten days after so-called death, the body being in a state of coma, but the mind mentally active. Once it has passed it can never come back. This is the reason why, until post-mortem decomposition, men can be what is called raised from the dead. Jesus stated that those He raised were not dead, but slept, although they appeared to be dead, and would have passed on in due course.

#### HEARING AND SIGHT MENTAL.

The apparent voices of the dead heard at seances and elsewhere are due to the intensification of the thoughts by the human mind, so that they appear as sounds to all present. The reason for this is that both hearing and sight are purely mental, as you will see if you read such books as the last one written by Professor Lombroso, another courageous man of science.

One gentleman a few years ago consulted me professionally with reference to his wife who, whilst in England, was talking daily to her sister in America. He wanted to know whether he should allow it to continue, and I told him until more was known of such mental work, or until she knew how to pray in the right way, it was too

dangerous. Done in the latter way it is actually of advantage, morally, mentally, and physically.

#### DISAPPEARANCE OF MATTER DEMONSTRABLE.

One proof of spiritualistic phenomena being mental impressions is that : if you turn in thought to heaven and realize that there is nothing but God, the phenomena all disappear. In the same way, you can cause the thoughts that a man is thinking to be short circuited. This is because matter, electricity and thought are one and the same thing. A week or two ago a lady in a room downstairs was causing a light suspended cylinder to rapidly rotate. When I told her that it was not magnetic, or produced by electricity from her hands, as she thought, but purely a mental effect produced by her so-called thoughts, she was sceptical, until I not only prevented her starting the cylinder, but several times, as and when asked, stopped it when rapidly revolving. This was done, as I showed those present, by getting entirely away from all thought of the material world and realizing that there was nothing but God.

#### NON-REALITY OF MATTER.

The scientific ideas with regard to matter have entirely altered during the last few years. Professors Heydweiller and Osborn Reynolds were the first to break down the belief in the reality of matter. The latter, who was Professor of Engineering at Owens College, Manchester, and a leading mathematician, has proved mathematically the non-reality of matter and given it to the world in *The Rede Lecture*.<sup>1</sup> I have proved it many times by the disappearance of such things as cancer, fibroid tumours, and other growths. In

<sup>1</sup> *The Rede Lecture*, 1902, obtainable from the CRYSTAL PRESS LTD., 90, Regent Street, London, W., post free 1s. 8d.

four cases these have disappeared instantaneously. In addition Dr. Le Bon, one of the ablest scientific men of the day, has proved it by direct physical experiments. He has proved also that matter, electricity and so-called force are one and the same thing, and are fast disappearing. This mass of lies about God may be spoken of as "a great heap of nothing, and nowhere to put it." Let us throw it overboard so that it drops for ever into the depths of the "bottomless pit." Something, Dr. Le Bon says, must remain, but when I last heard from him he had not been able to prove what it is. It is now demonstrable that the only reality is Mind and its manifestation.

#### TWO METHODS OF MENTAL WORKING.

The value of my investigations during the past thirteen years, the result of which appears in a book, recently published, called *Life Understood*,<sup>1</sup> which gives the scientific reasons for all forms of occult phenomena, is not to prove that all disease is mental. Medical men are gradually coming to this conclusion. Nor is it to prove that you can cause matter to appear and disappear. I show scientifically the two different methods in which this can be done; one the marvellous and inspiring way in which Jesus worked, the other the fatal and tiring way in which the witches and sorcerers of olden time, and the Eastern magic workers and hypnotists of the present day work, namely, with the human mind. The value is to prove the differ-

<sup>1</sup> *Life Understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease, and Death.* The standard book on mental healing and occult phenomena. Demy 8vo, 740 pages, extra cloth, full gilt back. Published by the CRYSTAL PRESS LTD., 90, Regent Street, London, W.; price 7s. 11d., in two volumes 10s. 5d., Morocco bound, India paper, 15s. 4d., post free.

ence between the right and wrong method of mental working, as in two or three years' time, every intelligent man will be a mental worker.

#### THE RIGHT METHOD.

There is a hard and fast line drawn between the two methods, and Jesus pointed out the difference more than once. If when you are mentally working, you are thinking of reality, that is of God, of heaven, of the Christ, or the spiritual man, you are helping your patient, yourself and the world.

#### THE WRONG METHOD.

If, on the contrary, you are thinking of the material man or the material world—whatever you are thinking about them—you are harming your patient, harming yourself and doing no good to the world. Even by strong, determined thinking or will-power you can neither destroy the evil thoughts nor purify the so-called mind. You merely alter the electrical tension of the lines of force of which the ether is composed, and trouble afterwards invariably must arise.

The Principle of good, Truth and Love alone heals, and this by destroying the cause of the evil.

#### FAITH HEALING.

The ordinary faith healing—for instance, where a man asks God to do something and then thinks strongly that it is coming about—is purely hypnotic, and is very much like teaching God his business. Whether the strong thought or the lie—namely, that the person is well—is preceded by a prayer to God or incantations to devils, makes no difference. Whilst the person praying is for a moment thinking of God, the action of God is slightly taking place, but the subsequent thoughts



about the material world have purely a hypnotic and therefore a harmful effect, even when the result is for the person to be apparently well. The reason for this is that about three months afterwards some trouble arises. Why this has never been found out before is that sometimes the same disease comes back—this is well-known—sometimes another disease, and sometimes even a form of sin. In every case of direct hypnotic healing that I have examined, the trouble that came back was worse than the original one. As against this experience, realizing God as has been explained, there has never been a case healed through me of cancer, fibroid tumour or other growths, consumption, or any of the serious diseases, where I have heard of the slightest return of the trouble. One of the many examples in the Bible of the wrong method of prayer is the tearing of the forty-two children by the she-bears when Elisha was mocked. The Hebrews of olden days, as the Bible clearly shows, were determined thinkers, often bringing about merely what they imagined was good.

#### THE EVOLUTION OF PRAYER.

The evolution of man's method of prayer as shown in the Bible, and in the writings of the mystics and those known as Saints, is most interesting, now we know how Jesus the Master prayed.

The meditation of the devout mystics was practical and based upon the one great Principle, but they had not reduced it to a scientific basis. Consequently they could not get the same beneficial results, nor could they easily impart what they had of value, as can now be done. I find that, if to help a man out of his trouble, you think of God, of heaven, or of the Christ, clearly

enough, the trouble immediately disappears, whether it is sin, sickness, want, or any of the many devil's wiles that tempt a man to believe in a power and presence other than that of God—absolute good. We can prove what heaven is like by the results of this conscious communion with God. If our thought of heaven is correct, and we do not think that God will not be God, the result is instantaneous. We cannot tell beforehand what will happen, but so-called good comes about for all concerned. I say so-called good because good is absolute, the only good is in heaven. Some evil is relatively so little evil that we call it good. Jesus said, "Why callest thou me good? there is none good but one, that is God."<sup>1</sup>

#### TRUE PRAYER DEMONSTRABLE.

The only proof of our knowledge of God, or the value of any religion, is in the results that follow. The proof of the truth of what I am telling you is that I have never, as far as I am aware, had a man come to me for help out of habitual drunkenness or any other form of sin, where the result has not been instantaneous. Only once has there been any return, as far as I am aware, and then two further treatments were necessary before the cure was permanent.

Love is the basis of all true religion. I have never had a case, whatever the trouble, where, if I have felt really loving, the healing has not been instantaneous. Often I have prayed for hours consecutively—once for ten hours—before I felt loving enough towards the patient even to start to try to help him. The result was then wonderful. Hypnotically a man can apparently cure disease if he has a tremendous power of thought

<sup>1</sup> Matt. xix. 17.

or will power, but he cannot habitually nor permanently cure sin, and harm is done whether he loves or hates. In cases of great hatred the harmful effect is dreadful. True prayer, however, will protect a man against any such evil working.

### TRUE RELIGION.

Personally, I have nothing to do with the dogma of any religion, but the world needs all the good in each of them. This unfolds the one true religion, which consists in gaining a better understanding of God, thereby to help one's fellow-man. All religions are beginning to recognize this, and all are beginning to pull on the one rope, lifting poor, suffering humanity out of the slough of despond in which it has lain groaning for untold years.

The awakening of the world has started. The dawn of the Christ-idea is apparent, "as the lightning cometh out of the east and shineth even unto the west." We see this by the rapidly advancing thought of the religious world on the one hand, and of those sects who have already emancipated themselves out of much of what is false in old theology. These movements, however, are not free from the difficulties that the older religions have had, and have their persecutors of heretics, their self-righteous Pharisees, their despicable scandal-mongers, and the rest of Satan's devilish brood. I also know of leaders in the Protestant, Nonconformist, and other churches who are spiritual enough to have learnt how to pray in the way our Master did, and who are getting what are wrongly called miraculous results. I have a letter from one of them this morning to that effect. These inspiring results are not miraculous. They are divinely natural.

The word translated miracles was more accurately translated marvels until sceptics asked why the priests did not perform the marvels that demonstrated the teachings of Jesus the Christ. God is the Principle of all law and order, and Jesus could only have worked by means of a knowledge of these laws. Then we have what are called the "liberal Jews" and the advanced, loving, spiritual workers amongst the Roman Catholics and many others, who are recognizing the second coming of the Christ, the knowledge that man is and always has been divine.

Even "the earth," the scientific world, is now helping the woman—the spiritual idea of God—and we have the advanced thinkers amongst the scientific men, such as Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, and others who, notwithstanding what may be almost spoken of as persecution, have been and are still courageous and self-sacrificing enough to put before the public what they consider the truth, irrespective of the opinions of those who are still tied down by stifling dogma. This deadly disease, this miasma, is as fatal in the scientific world as it is in the theological world to any rapid advance in the knowledge of Truth.

I am glad to say that, as far as I am aware, I am on friendly terms with most, if not all of the leading members of the different schools. I recognize one and all as my brethren, working to their very best for the benefit of suffering humanity. Unfortunately, however, some, through fear, will not even read what I have written, and whilst complaining of the "Index Expurgatoria," write to others telling them on no account to even look at my writings.

## LET GOD LEAD.

Our work is not to interfere with what other people teach or to prove that other people are wrong. Let all hold fast to what they think is good until they obtain something better to help their fellow-men. Each has to work out his own salvation. We have nothing to do with what others do, say, or think; merely with what we think of what others do, say, or think. Never think of others if you can help it. Our work is to watch and reverse our own wrong or harmful thoughts, so that we think badly of no man, but think as well as we can of everyone.

The result of this reversal of wrong thoughts is that we obtain a knowledge of the truth; we find out where our theories have been wrong in the past, and act upon the new found views, putting them forward to others as soon as they can be proved by practical demonstrations. Others can then consider them and adopt them if they find them of use. I know that I have to be absolutely selfless, never outlining my own wishes about anything or pushing to get my ideas adopted or carried out, but doing what other people desire, so long as it is not against my conscience, and relying upon prayer to make what is done the best for all concerned.

There is no necessity for believing a word of what I have told you. You can prove it all yourselves. If I can help any of you to obtain a better knowledge of Truth I shall be glad, but the more you go to God and the less to individuals the better it is for you, once you have the "Key" to the hitherto hidden mysteries of the Bible.

BIOGRAPHICAL SKETCH OF  
**Frederick L. Rawson,**

M.I.E.E., A.M.I.C.E.

AUTHOR OF "LIFE UNDERSTOOD," "HOW THE  
WAR WILL END," ETC.

*Reprinted from the "International Psychic Gazette" for  
November and December, 1913.*

“**N**O thaumaturgist in any age, no magician, no saint of the Church, has ever been credited with achieving such marvellous results as those which Mr. Rawson declares have followed the faithful application of the principles set forth in *Science and Health*.” So wrote Mr. W. T. Stead in the *Review of Reviews*, of the present occupant of our Portrait Gallery. We ourselves have heard for years of Mr. Rawson, then we met him, have listened to his narration of wonderful instantaneous cures, by divine healing, of the most virulent diseases and troubles that afflict mankind, and admit that we have been so deeply impressed by his sincerity and his enthusiasm, and by the record of his whole-hearted devotion to the service of his fellow-men, that we have set ourselves to investigate the truth of some of his most remarkable cures. If our quest proves satisfactory, as we have no reason to doubt it will, we shall proceed to discover what great and potent principle underlies his wonderful demonstrations of curative power.



Meantime, we shall attempt to tell what manner of man he is. He is a scion of a well-known and distinguished family, which has put science and religion in the forefront of their activities. His father was Sir Rawson W. Rawson, C.B., K.C.M.G., author of *The Gospel Narrative, or the Life of Jesus Christ, being an Epitome and Harmony of the Gospels*. He was President of the Statistical Society, Vice-President of the Royal Geographical Society, and President of the Imperial Federation League. His grandfather was Sir William Rawson, who won his knighthood in the medical profession, and received the thanks of Parliament and a vote of £10,000 in acknowledgment of his services on the battlefield. His brother is Colonel Rawson, C.B., R.E., Vice-President of the Royal Meteorological Society, who held the distinguished technical position of Secretary to the Royal Engineer Committee. His recent experiments upon plants, which have disclosed the unsuspected differentiating effect of rays of sunlight from hour to hour, are revolutionizing present botanical views, and promise to supply the long-sought clue to mutation and to enable the problem of the Origin of Species to be attacked from a new standpoint. His kinsman, Admiral Sir Harry Rawson, G.C.B., was chief technical expert to the Admiralty at Portsmouth, and later Governor of New South Wales.

Mr. Rawson himself has earned distinction in many fields. He is a tall, square-shouldered figure, with indomitable perseverance written large on his whole make-up. In business he has been marvellously versatile and successful, but his temperament is essentially religious and humane. His boundless, vital energy is patent to everyone, but at the same time his eyes strike one as those

of a mystic whose thoughts are ever turned, as he himself would express it "towards God and Heaven." All sorts and conditions of sufferers and seekers after truth resort to his consulting-rooms at 90, Regent Street, W., and with wonderful patience and kindness he instructs them in the principles of that divine healing to which he now devotes his life.

Turning to his business record, we find that until he retired he was described in Whitaker's *Who's Who in Business* as "the principal authority in the City of London on new inventions and discoveries." He was trained at Westminster School, where he specialized in mathematics, also in natural science and drawing, subjects in which he was never beaten. After leaving school he was trained as an engineer under Baron Erlanger and in Lord Brassey's works at Birkenhead.

Mr. Rawson appears to have been gifted with some special faculty of attacking and solving the most abstruse problems that present themselves to the human mind. He was constantly consulted not only on engineering difficulties, but on every conceivable subject which baffles thought. Embarrassing problems of medicine, chemistry, electricity, and physiology were put before him and straightened out. Eugen Sandow consulted him on the effect of the human mind on muscles, Major Woods sought his advice on methods of training and breaking horses, the *Daily Mail* retained him to decide on Mr. Hart's claims that he could move matter with his mind, and the *Daily Express* engaged him to investigate the results of mental healing with special reference to Christian Science.

He developed electrical instruments for the alleviation of human suffering, and had the hon-

our of showing one of these to the late King Edward VII. This was an instrument to light up small internal cavities in the human body for use during operations. It was the means of saving lives in Liverpool, St. George's Hospital, and elsewhere. He was retained on a method of producing a pure, non-poisonous peroxide of hydrogen, which his brother succeeded in making, and which was found efficacious in the treatment of cancer and lupus. He developed a wonderfully interesting invention for stopping pain by passing an intermittent high tension electrical current through the nerves. He was appointed technical expert to the Institute of Medical Electricity, where he was associated with Dr. Morrel Mackenzie, Sir John Lubbock, and other famous men.

He made the working drawing for the first gas-driven motor-car. He was a pioneer in the electrical industry, and was engineer to the first electric lighting company formed. He was the first to use electricity in many of its purposes, such as the lighting of battle-fields at night, lawn-tennis courts, etc. He put down the first electric railway in England—at the Newcastle Exhibition—and built the first armour train—at the Royal Agricultural Hall.

He was the technical expert on the first Telephone Committee appointed in England. He was consulting engineer for the first airship built for the British War Office, and steered it on its first trial. He also helped to build the first hydroplane ever experimented with, which he also steered. He acted as consulting engineer for *Aeronautics*, the leading technical paper on that subject. Drury Lane Theatre was indebted to him for the first electric storage batteries used commercially to

light up moving human beings. He advised in the construction of electric and steam launches which established speed records. He was a motor-'bus pioneer, and had to do with placing the first motor-'bus—an electric one—on the streets of London.

He was the head of a business which had five sets of works, with offices all over the world, making every kind of electrical and engineering plant, including such out of the way things as the largest flanging press and largest oil tanks ever then built. He advised in the development of the well-known Welsbach burner, the first incandescent gas burner put on the market, and after he reorganized that company the 2s. shares became worth over £50 each. He organized for a client a company which was subscribed for fifty-three times over—a record. His advice was sought on systems for breaking the bank at Monte Carlo, and for the organizing of business and trade protection societies.

On the medical side he was an indefatigable worker, and made innumerable reports on all kinds of difficult subjects.

We could continue the list of his astounding achievements, but these few will suffice to show that Mr. Rawson is not an impractical dreamer, nor a man likely to be deceived by false claims put forward by Christian Science or any other cult. Consequently, when he has retired from business as a comparatively young man, to devote himself entirely to philanthropic work and divine healing, we may feel sure he has something to say on the subject worthy of respectful consideration.

It is interesting to know that Mr. Rawson never allowed himself to be wholly immersed in business, notwithstanding the great demands upon

him, for he has ever been an enthusiastic golfer, cricketer, football and lacrosse player, swimmer, skater, etc., the strenuousness of these exercises being relieved only by his musical accomplishments, for as first violinist, he was leader of the Epsom orchestra for thirteen years.

When fifty years of age, Mr. Rawson made more runs at cricket for Epsom than any other player. In the previous year he took more wickets than any other bowler, and won a bat given for the three highest scores. Two years ago he scored the highest number of runs of the year, 135, in a match against Guildford, the local newspaper stating "with no resemblance of a mistake, his innings being characterized by free hitting all round the wicket." His prowess as a wicket-keeper has not deserted him, and in one match during a recent Epsom cricket week, when he had to put on the gloves, the same paper stated that "he only allowed the ball to pass him twice, though the batsmen made over 300 runs."

At lawn tennis he won what was then known as the Championship of London. In his younger days he played Association football for seven years in the Cup Team of the Clapham Rovers, one of the three leading London clubs, and when only seventeen, particulars were given of him in the Football Annual when describing the fifty leading Association players in England. At this age also he was chosen to play Rugby for Cheshire. With his brother he started the West London Lacrosse Club, which won the Junior and Senior South of England Flag, with himself and his brother in the teams.

At golf he made many records, and in an exhibition match beat the professionals of Wimbledon Common and Mitcham by five and nine up,

cutting the amateur record by five strokes. He was captain of one of the leading London swimming clubs, and was chosen to play water-polo for Middlesex, at which game he performed a record in the cup ties. He was a member of the London Skating Club when to pass its test was the mark of an accomplished skater, and his photograph, doing a "continuous spread-eagle" backwards, was long visible at the club. On roller skates he finished close to the winner in the most important North of England meeting. He played hockey on the ice for Cheshire against Lancashire. At the game of Vigoro he captained Surrey in all their county matches at the Oval, and played for the Gentlemen against the Players at Lord's.

For rifle shooting he won a gold medal given by the late Colonel Cody for a contest at the Alexandra Palace under the most difficult conditions possible. When he came to fire his last shot, to win he required a bull's-eye. This is his version of how he got it: "I determined to rely solely on treatment. Putting the rifle to my shoulder, I tried to realize God as clearly as I could. Immediately I got my realization clear I pulled the trigger, got a bull's-eye, and won the competition." He tells this story to illustrate his doctrine that all success is solely due to right thinking and the resulting action of the Principle of good.

We have already mentioned that the *Daily Express* retained Mr. Rawson to clear up, if possible scientifically, the claims made for mental healing and Christian Science, the intention being to expose that sect if the methods employed were found to be fraudulent. This was thirteen years ago. A few days after he was commissioned, he ruptured the sheath of one of the big muscles of

All success due  
to thinking right

his back while playing golf. It had been ruptured twice before, and he had been advised by Dr. Wharton Hood, the celebrated surgeon, to give up playing golf altogether, as if the rupture happened again, the consequences would be serious. He played again, and was going to place himself under the doctor's care, when it was suggested to him, "Why don't you try Christian Science?" Although he then knew nothing of the subject, and was not acquainted with any Christian Scientist, he determined to test it. On the Saturday he received "present treatment"; on the Sunday he lay all day on the sofa in great pain and had "absent treatment"; on the Monday he had no treatment; on the Tuesday he again had "personal treatment," but felt no better. On the Wednesday morning he woke up so absolutely well that he went out, played golf, and suffered no ill effects from the pastime, either then or since.

In an interview Mr. Rawson kindly gave us, he said: "The thing that struck me most of all was when the healer said, 'You need not believe a word I say; if you go on investigating in the way you intend, you will prove everything yourself.' This appealed to me. The healing did not depend on my faith at all. I had long recognized that blind faith was a broken reed on which to lean.

"What actually took place I now know to be that the healer, by turning in thought to God, got his human mind out of the way, and just as darkness disappears by pulling up a blind, so the action of God purified that portion of my mind which was receptive to harmful thoughts, and destroyed the thoughts causing the trouble. I was not conscious of any physical change taking place during the treatment, but soon I realized that both a physical and moral change had occurred.



“ I saw at once that here was something which had not previously come within the range of my experience. I had suffered many years from eczema, from which my father died. On the evening of the day I found my back restored, I abstained from applying the special eczema ointment I was using, and tried the effect of right thinking instead. Next morning all trace of the disease had vanished, and I have never since had any trouble therefrom.

“ A week later I attended a Christian Science testimony meeting at Bryanston Street, and heard a man give a testimony as to how he had got rid of ‘ a growth.’ I then and there ‘ treated,’ in the way I had been taught, for ‘ a growth ’ I had the size of a walnut, which had been steadily increasing in size for about two years. It immediately shrivelled up to the size of a pea and became quite soft, and in two or three days it was entirely gone.

“ I went steadily on with my examination for the *Daily Express* and for over three years attended Testimony Meetings every Wednesday evening and took down notes of what was said. I used afterwards to talk to those who had testified with a view to find out the exact way in which they were thinking when their cures took place, and thus gained valuable knowledge. When possible two or three months later, I would cross-examine them to see if their stories remained consistent. I soon came to the conclusion that there was not the slightest doubt as to the fact of the physical healing and the elimination of every class of sin, disease, and trouble.

“ About eighteen months after I had been retained I informed the *Daily Express* that I was ready to make a report, declining, however, to take payment of the £100 offered for it. At the

end of several hours' talk, I asked the editor what he was going to do with the report. He said, 'Mr. Rawson, I have not the slightest idea what to do. It is much too big a thing.' He asked me to clear up the scientific reasons for the results obtained, and gave me *carte blanche* to make what use I liked of the knowledge gained, with the object of benefiting humanity. The investigation of all the scientific reasons for the results took me about two years more. Since then I have cleared up also the scientific reasons for all forms of occult phenomena. These have been embodied in my work called *Life Understood, from a Scientific and Religious point of view, and the Practical Method of Destroying Sin, Disease, and Death*, of which the first edition is already almost exhausted."<sup>1</sup>

The entrancing story Mr. Rawson continued to tell us of his stirring experiences in fighting evil and how he has helped others by precept and example, so that they can heal every kind of virulent disease which comes before them, must be left over for our next issue. We commend our readers meantime to give careful attention to his speech on "Man's Powers and Work," reported in another part of the *Gazette*. It proceeds on somewhat unfamiliar lines, and requires understanding; but if his claims are verified he has assuredly got hold of a truth and a method which should be of tremendous importance to the world in freeing humanity from its ills. J. L.

<sup>1</sup> *Life Understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease, and Death*. The standard book on mental healing and occult phenomena. Demy 8vo, 740 pages, extra cloth, full gilt back. Published by the CRYSTAL PRESS LTD., 90, Regent Street, London, W.; price 7s. 11d., in two volumes 10s. 5d., Morocco bound, India paper, 15s. 4d., post free.

## Mr. Rawson's Experiences as a Christian Scientist

I N our November issue we narrated the circumstances which brought Mr. Rawson into touch with Christian Science, and the following further notes of our interview give some account of his progress as a healer and of his mixed experiences in Christian Science Churches.

During the first year of his investigations for the *Daily Express* he attended the class of two leading C.S. practitioners, and he acknowledges with gratitude the infinite trouble and the saint-like patience they showed while he bombarded them with innumerable questions. The scientific point of view, Mr. Rawson says, never gave him any trouble, but he found himself perplexed with such metaphysical problems as the origin of evil, and God's omnipotence and absolute goodness in view of the vile atrocities and terrible sufferings that prevail in the world. He accordingly determined to read nothing for twelve months excepting the Bible and Mrs. Eddy's commentary on it—*Science and Health, with Key to the Scriptures*. The latter work he read at the rate of ten pages every day, but at the first reading he failed to understand it. At the third reading he began to grasp the truth of being, as there enunciated. In his technical investigations he had repeatedly found that old scientific theories were wrong, so he was prepared to revise his

ideas of life after testing the new views put before him by the Christian Science teachers. He listened quietly to their instruction, and then acted exactly as advised, with the result that he began to heal patients straight away. He did not think of the patients at all, but sought to think the highest thought and to realize the love of God. A lady with whom he travelled to Southampton told him, "when you have got your realization clear the person is healed." And so, he says, he found. As he cultivated clear realizations his patients became well, often instantaneously.

One of the leading clergymen in London asked him for help to preach when he was very ill, and he preached what he had since called his "miraculous sermon." On another occasion, when Mr. Rawson was helping him by realizing God and Heaven, the clergyman's brother said his face was like an angel's, and people were crying all over the church.

On another occasion, as he was trying to realize the unity and infinity of God, a trained medical nurse applied to him for help, saying she was in great agony. He immediately set himself to understand the infinity and unity of God and the Christ until he got a glimpse of the beatific vision similar to what the disciples had on the day of Pentecost. He saw an immense light, marvellous and beautiful; the whole world seemed to be laid out in front of him full of glory; and he experienced an ecstasy of indescribable happiness. On the following morning the lady said she had lain down on her bed not expecting to live more than a few moments, but instantly she felt perfectly well, though her trouble was one which required surgical treatment. She has since had no recurrence of the disease.

A few days later, a lady who was suffering considerable pain, with her temperature at  $105^{\circ}$ , asked for help. He started in the way he was then working with a comparatively low thought and endeavoured to rise in thought gradually until he had got the clearest possible realization of God. On this occasion he was unable to get his realization clear, so he started again from the beginning. Again he failed, and it was not until the sixth time that he succeeded, and passed on confidently to his next patient. The following morning the lady said, "Such a marvellous thing occurred, Mr. Rawson, last night. Soon after I left you the pain began to lift, and it lifted and lifted until it had entirely gone. I was just saying to myself, 'This is glorious!' when down it came like a thunder-cloud, and was as bad as ever. Again in a moment it began gradually to lift; then again it returned, and it went up and down like this for about half-a-dozen times, and then disappeared entirely. I fell asleep in about ten minutes, and woke up in an hour, quite well but very weak. This morning I am perfectly well; in fact, I never felt better in my life." Mr. Rawson says this incident shows how the action of God took place only as he got his realization of God quite clear.

On one occasion a man came to him the first thing in the morning, who stated that he had been up ill all night. The patient was ashy-grey, with bloodshot eyeballs and inflamed eyes. As Mr. Rawson realized the facts of being more clearly, he says, all the symptoms of the trouble gradually disappeared in front of his eyes. First the lower part of the face began to change, then the colour came back over the face, the inflammation round the eyes disappeared, and finally all

the red colour disappeared from the eyeballs and a look of peace and contentment came into the face. At the end of ten minutes the sufferer was perfectly well.

As illustrating how sin and disease are healed together, Mr. Rawson said that a man came to him who had long been a sufferer from one of the most terrible diseases. For two years he had had to live in a doctor's house, and could only creep along in a miserable, broken-up, suffering condition. He got immediate relief, and after three days told Mr. Rawson that he had run, not walked, up the whole of the 300 steps at the Hampstead Tube Railway Station. The result was so wonderful that his doctor called and said a miracle had been performed. But the greatest miracle of all, he said, was the moral change. His patient, he said, was wrong in every way, but had become entirely changed, morally, mentally, and physically.

A curious case Mr. Rawson had to treat was that of a lady who wanted help because, to her sorrow and annoyance, everyone fell in love with her! The trouble culminated when the clergyman and the doctor of the parish into which she had gone to reside proposed to her, and the doctor, being refused, threw up his practice and booked his passage to China. At her request the doctor telephoned to Mr. Rawson the day before he sailed, and was told that if he saw Mr. Rawson there would be no necessity for him to leave, and that all his trouble would shortly disappear. He would not do this, as he said he was heart-broken and must get away as far as possible, but in about a fortnight the lady's trouble had vanished.

Mr. Rawson joined the Christian Science Church a year after he began his investigation of

its principles, but before long trouble assailed him. He had been giving his testimony one evening as to three cases of instantaneous healing that had taken place through his treatment. One leading Christian Scientist asked him not to give such testimonies, as they were too much for people! Another spread a report that there was not a word of truth in what he had said about the three cases. A man who owed him £50 got up at one of the meetings and stated that Mr. Rawson had robbed him of a yacht and £700, and many members ignored him at the end of the service. This was the beginning of an open attack upon him, and as it was creating a mental maelstrom within him, he prayed continuously night and day for protection against the avalanche of malicious thought directed against him. He got judgment against his libeller with £500 damages, which he generously did not take, but this did not stop the bitterness with which he was assailed. Then he was officially informed he was splitting the Church, as the members were wrangling about him instead of doing their work in healing others, and he resigned his membership. He was further asked not to speak to anyone at the Church, and he was silent, though he offended some by so doing, as they never dreamt the reason. Finally he was asked not to go to the Church at all, and he unwillingly stayed away. Next the best male healer in the Church was attacked and was driven out by what Mr. Rawson calls "malicious mental malpractice." Then the two workers whose class Mr. Rawson had attended were swept into the vortex, and a separate Church was started, where good healing, including a cancer case,<sup>1</sup> began to be done.

<sup>1</sup> The patient was waiting until Mr. Rawson had time



At this new Church trouble soon manifested itself, Mr. Rawson's testimonies as to remarkable instances of healing were again complained about. The fact that many people used to come to speak to him after the meetings became a serious offence. He stopped testifying and ceased to speak to anyone after the services; but thereafter a resolution was passed at the Church that anyone who went to Mr. Rawson for healing or instruction would be excommunicated. Mr. Rawson "treated" a member of his own business staff who was ill, and as this gentleman was a member of the Church he was excommunicated. Following this, one of the best healers in the Church, who was openly favourable to Mr. Rawson, had to resign, and another healer was forbidden to go to the Church again.

During this period lies of every kind and description were spread about Mr. Rawson, and even theft and murder were ascribed to him! He was reported to be making £5,000 a year out of hypnotic healings and that he was claiming to be a reincarnation of the Christ! He was suspected of being hostile to Mrs. Eddy. Mr. Stead, on the other hand, sent some patients to him to be healed of sin and sickness, and wrote a favourable article on his work in the *Review of Reviews*, when he was dealing with the world's famous healers.

When Mr. Rawson was first assailed by slanders he spent a good deal of time running about to prove that they were untrue, but this he found to be useless, as when one story was killed another was started. A lady once wrote him a to take the case. She went to the service, and whilst there an illumination of the truth came to her, and instantly the growth disappeared never to return.

letter of apology for her part in the persecution, but for the most part Mr. Rawson has allowed the slanders to run their course, relying upon prayer to overcome the evil. Even when he was "excommunicated for ever" from the Mother Church at Boston, U.S.A., as the result of slanders sent to the Board of Directors, he says: "I relied upon prayer to bring about the good, and did not exercise human will power to force my views or wishes on others. I tried, as much as I could, to protect my persecutors from the consequences of their own acts by destroying in my own consciousness the thought of evil doing." He states that he has not suffered a tithe of what Mrs. Eddy herself had to endure from lying tongues, and he has consistently stuck to her teachings, which he considers were mostly inspired. He thinks that the work of the Christian Science Church as an organization is now completed, and that the organization will probably cease to exist; but that the teachings of Mrs. Eddy will be continued by millions of earnest workers throughout the world.

J. L.

90, Regent Street, London, W.  
January 28th, 1914.

THE EDITOR,

*The International Psychic Gazette*,  
5, Bridewell Place, E.C.

DEAR SIR,—With reference to your article in which you give some details of my experience as a Christian Scientist, I would like to point out that the same kind of difficulties have assailed every progressive religious movement. It does not mean that the individuals who appear to be doing wrong have not been doing their very best; on the contrary, I know that nearly, if not all, of the Christian Scientists who have mistaken my views, have been actuated, so far as they knew, by the very best motives, being absolutely certain in their own minds that my work is detrimental to the Christian Science movement.

There are many reasons that have led to this. First of all, the fact that when a man, who is more or less before the public, is unceasing in his endeavours to combat evil and to raise the general tone on to a more spiritual basis, evil attacks him in every shape and way. If his constant prayers protect him from one particular kind of evil, he will be tested with another, until it looks as if evil had actually intelligence enough to endeavour to find a weak spot in his armour. This active maligning of individuals does not take place unless evil is constantly being attacked and overcome. It is a sign of good and thorough work.

Protection is fortunately very easy to obtain and is absolutely effective, although, in times of stress, it may require four to five hours' work per

day in the realization of God, Truth. Mrs. Eddy writes in the *New Miscellany*: "Animal magnetism, hypnotism, etc., are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God." If a man will never allow an evil thought to remain in his consciousness, but will invariably think rightly, and never allow the slightest sense of anger against those who persecute him to enter, but will so pray that he always has a feeling of friendship towards them, endeavouring to the very best of his ability to protect them against the evil thoughts that are attacking them and him, no harm can come to him whatsoever. Indeed, the worse the attack the better it is for him, not only because it keeps him constantly at work, realizing Truth in order to protect himself, but he gets continual help from the many true Christian Scientists who reverse in their own mind the evil thoughts they hear about him, and so help in the purification of his mind, making him a better channel through which God can act.

Another reason for the attack is that few of the Christian Scientists promulgating the untruths have read *Life Understood* at all; others have not read it carefully. Some, on reading it, have written to me to apologize for the statements they have spread abroad. I think the book has almost entirely quashed the charge that I am a hypnotist and get my results hypnotically. This charge had to be made because the results could not be denied, they were too numerous and well known; and there are only two methods of working, one as Jesus worked and the other hypnotically. Others think that I do not give the metaphysical ex-

planation of phenomena as taught by Mrs. Eddy, but merely say, for instance, that thought is a high tension current, or that the material world is a series of cinematographic pictures. Others even say that I have tried to write an explanation of *Science and Health*.

I make perfectly clear in *Life Understood* that all so-called laws and theories of the material world are merely systems of *memoria technica*, and that the only truth is that there is no matter, and no sin, disease, troubles, nor limitations—that is, that they have no real existence. I point out that the theory of thoughts being high tension currents, and there being cells in the subconscious mind, is only a method of enabling scientific men or materialists to approach Truth along the lines of thought to which they are accustomed, and of helping them to see that the only right method of working is the way pointed out by Mrs. Eddy. The ordinary metaphysical method of presenting the phenomena of the material world as thoughts coming into consciousness which can be corrected is no more true than the before-mentioned scientific method, as there are no thoughts but God's thoughts, there is no mind but God.

The theory of the material world being a series of cinematographic pictures, which flash by, hiding the real world from us, is a good one, because the less movement and apparent power of acting and capacity of changing that the theory presents the better; and in that of cinematographic pictures, the only movement is the apparent movement of the cinematographic pictures in front of the human being. There is no power, life, nor intelligence in cinematographic pictures. It is a specially useful theory to mental workers who often are so afraid of other "people" mentally

attacking them. How can a man be afraid when he knows that there are only cinematographic pictures to be dealt with?

Another difficulty has been that since I started I have been continually finding out new things inspirationally. I then used to find these confirmed in *Science and Health*, and afterwards was able to prove them in treatment, obtaining results by realizing what I had found out. I used to endeavour to share these good things with other Christian Scientists, and never dreamt that they would spread abroad, as I found afterwards that they constantly did, that I was reading into *Science and Health* things that were not there. Some of these are now generally accepted in Christian Science. For instance, I remember telling a fellow-student that everything in the material world had its spiritual reality. I was promptly hauled up before one of the leading Christian Scientists as giving incorrect science. He was uncertain about it; and gave as an instance that he was doubtful whether there was a spiritual reality of the umbrella that he had in his hand at the moment. If he had understood Mrs. Eddy's writings better he would have known that she teaches that even every grain of dust points to the existence of its spiritual reality. (*Miscellaneous Writings*, page 60, line 27.)

A leading Christian Scientist wrote to a paper in which appeared an interview wherein I mentioned that heaven was a world of four dimensions. He stated that Mrs. Eddy did not teach this, whereas she writes that Christian Science "is the Infinite Calculus defining the line, plane, space, and fourth dimension of Spirit" ("One Cause and Effect." *Misc. Writ.*, p. 22). Another stated that Christian Science was not continually watch-

ing the thoughts and reversing the wrong thoughts, which was utterly wrong ; what one had to do was to think of the love of God and the perfection of heaven, whereas Mrs. Eddy says that the song of Christian Science is work, work, work, watch and pray. Another wrote to a paper commenting on an interview with me and saying that Christian Science was not catching cricket balls and catching trains, of which I had given miraculous results. Now unless a Christian Scientist is using prayer for everything he does, he is not really a Christian Scientist.

In *Life Understood*, I write, " Let it be clearly understood that there is not a single statement in this book that is not in complete accord with the teachings of Mrs. Eddy. If any, through lack of real understanding of her teachings, should endeavour to refute this statement, these, by unprejudiced study of this work, will find their objections disappear as they endeavour, through conscientious comparison with Mrs. Eddy's writings, to find passages in contradiction of any statements made by her. Others, prompted by less worthy motives, without this warning, might have been led into open condemnation without any logical or other proof of their statement. The true Christian Scientist does not contradict what he does not amply prove to be wrong, and is always the first to rejoice in any additional light. Mrs. Eddy lamented the inability of students to reply to the fundamental inquiries of the age."

Evil is always self-destructive; and one of the interesting features of the present day fight against evil is that instead of attacking those whom it can harm, it singles out those who are best able to protect themselves, and spends its energies upon them, forcing them to rise to a



better sense of the presence of God and love of their fellow-man, instead of attacking those whom it might turn off from the straight and narrow way.

There is only one method of gaining health, holiness, and happiness—and that is by constantly watching the wrong thoughts that endeavour to enter into one's consciousness, and so do harm, and absolutely refusing to allow them to remain there for one moment.

Man's progress depends upon the number of seconds throughout the twenty-four hours that he is thinking of God and of heaven. By reversing false thoughts we are turned back in thought to God, and understand the meaning of the words: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels (thoughts of God) charge over thee, to keep thee in all thy ways" (Psalm xci).

Yours faithfully,

F. L. RAWSON.

# SEQUEL TO MAN'S POWERS AND WORK

## REPORT ON INVESTIGATION INTO SPIRITUAL HEALING

By the Editor of  
"The International Psychic Gazette."

WITH  
LETTERS FROM THOSE HEALED  
AND FROM MR. F. L. RAWSON

*Reprinted from "The International Psychic Gazette,"  
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# Mr. Rawson's Miraculous Cures.

## REPORT ON OUR INVESTIGATION.

THE following testimonies to Mr. Rawson's cures and help were given to us verbally by several of his patients, to whom he gave us introductions :

### A PAINFUL LUMP UNDER THE ARM.

WITNESS No. 1, a lady residing in a cathedral town, testified that for about two years she had suffered from neuritis. She had a holiday, and seemed to be worse than ever. She found a lump under her arm as big as a hen's egg. The doctor came to see it, and advised an operation at once. Her cousin from the United States, who was visiting her, advised Christian Science treatment. A friend who knew Mr. Rawson wrote to him, and he replied saying he would help as far as he possibly could. Mrs. Rawson invited her and her cousin to spend the week-end at her home. They went to the Christian Science services at Baker Street on the Sunday morning, and on the way there, while standing in the station waiting for a train, the terrible pain from which she had been suffering left her instantly.<sup>1</sup> She purchased a Christian Science text-book, and Mr. Rawson instructed her how to "treat." In about a month's time the growth had

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<sup>1</sup> Directly she asked Mr. Rawson to help her.

disappeared. The doctor said, "Don't you go about this city saying you have had cancer, because you have had nothing of the sort." She used to gather together in her house people that would be interested in Christian Science, and Mr. Rawson came several times to speak to them. One evening a lady said her husband was very disappointed he could not attend, as he was suffering very badly from lumbago. Mr. Rawson said, "We will all help him."<sup>1</sup> When the lady got home her husband was able to get up, and he got better immediately thereafter from that attack. That was in 1909. Her cousin was always supposed to be an invalid, and could not enjoy anything to eat. She bought a text-book, and after Mr. Rawson had explained a lot of things she could not understand, she became absolutely well and could eat anything.

#### A GROWTH, WORRY, AND LACK.

WITNESS NO. 2, a lady in West London, testified that in 1902 she was badly short-sighted, and went to Leipzig to have her eyes seen to. She went to a specialist, and paid his fees for three months' treatment. After a week she came to the conclusion it was no good staying there, as the treatment was mostly dietary. On the way to Leipzig, she had met a lady on the steamer who had told her some-

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<sup>1</sup> This can be done when the treatment is absolutely impersonal, namely, when those praying do not think of the person, either of the material person or of his spiritual reality. Those working thus destroy in their own minds the belief in the evil. The patient is then healed because the evil is destroyed in the subconscious mind of the healer. There being only one subconscious mind, called also the devil, the ether and mortal mind, the evil is destroyed in the subconscious mind of everyone. "For where two or three are gathered together in my name [nature], there am I [I AM] in the midst of them" (Matt. xviii. 20).

thing of Christian Science. On her return to London, she attended the Sloane Square Christian Science Church, and had treatment, and within a week her eyes were perfectly normal and she stopped using glasses.

Some two years afterwards, she had a growth, which the doctor said was a tumour. It was very painful, and an operation was advised. A Christian Scientist, however, pressed her to go to Mr. Rawson, as she knew he had done wonderful things, especially in that way. She went to him on a Thursday; on Friday she was no better; on Saturday she was much better; and on Monday the growth was gone, and there had been no return.<sup>1</sup> That was nine years ago. She had successfully treated her own child for croup. Her ailments had not been physical alone, but were more worry and lack, and she had been cured of these time after time by Mr. and Mrs. Rawson. In general she could not treat herself.

#### ULCERATED STOMACH AND HEMORRHAGE.

WITNESS No. 3, a clergyman's wife living in the suburbs of London, testified that for years before she was married she was suffering from indigestion, which led on to an ulcerated stomach. Her doctor declared that the last membrane was affected, and that the case was hopeless. Then she came into touch with Christian Science. Her husband went to see Mr. Rawson about the case, and on his return she was able to give him a perfectly accurate description of Mr. Rawson, for while she was sitting in the gloaming his face "came right up" before her. Mr. Rawson undertook the case, and the pain in the stomach had subsided before her husband's return. In a few weeks she was prac-

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<sup>1</sup> The dress was taken in several inches on the Monday.

tically well, and she went on quite twelve months without any further attack. The absolute cure was not completed for at least three years. There were little attacks, which she and her husband were able to ward off by means of Christian Science treatment. She was now able to eat anything that was going, and abundance of it.

Before the birth of her son, she had a growth larger than a walnut. That disappeared within a few days after beginning treatment for it, and there had never been any trace of it since.

Three hours after the birth of her son, hemorrhage set in very badly. Instead of going for the doctor, her husband went to Mr. Rawson. Before going, he asked the nurse to look at the time if there was any change. While he was away she felt very ill, but a kind of soothing feeling came over her, and she turned her head and smiled. The nurse remarked to someone in the room, "She is better." The hemorrhage had stopped. They looked at the clock; the hands pointed to a quarter to eleven. At her husband's request, Mr. Rawson had given her absent treatment, and when he had finished he asked her husband to note the time, which was a quarter to eleven. This, said the witness, was really an instantaneous case.

" SMOKING AND DRINKING. "

WITNESS NO. 4, husband of last witness, corroborated her testimony, but laughed at Mr. Rawson's claim to have cured him of "smoking and drinking."<sup>1</sup> He said he used to smoke cigars and take a glass of wine with his dinner, but he was never otherwise than abstemious. After he began

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<sup>1</sup> Mr. Rawson was asked by him whether he could treat for him so as to remove the desire to smoke or take a glass of wine. This, as admitted, was successful.



Christian Science treatment, he found he had no longer any desire for wine or cigars, and dropped them without any trouble whatever.

#### A SCALDED TONGUE.

WITNESS No. 5, a young lady who is much interested in psychical research, testified that on one occasion she was lunching with Mr. Rawson in Regent Street, and was so much interested in what he was saying, that she quite forgot she was dealing with coffee that was scalding hot. The result was her mouth was badly scalded, and the tears were running down her cheeks. Immediately she implored Mr. Rawson to "treat" her. He did so, with the result that she felt as if a piece of ice was being uncoiled over her tongue. It was a very curious sensation. All pain had immediately gone. When Mr. Rawson left her, she began to wonder whether her mouth was really quite well, so took another drink of the hot coffee, and found no disagreeable sensation of any kind on her tongue.

#### A GEOMETRICAL PROBLEM AND UNPREPARED LECTURE.

WITNESS No. 6, a young lady missionary, testified that she once had a terribly hard geometrical problem to do, which she worked at from 9.30 to 11.30 at night, then got up at 5 o'clock next morning and worked at it until 4.30 in the afternoon. The more she worked, the harder the problem became. Something told her she had better ring up Mr. Rawson. She did so, and asked him to help her. She then took up her Latin study, and at 8 o'clock went back to her problem. She had not gone through it once before the whole thing became absolutely clear to her mind.

Mr. Rawson had also helped her very much in her work. On one occasion she had not had an opportunity to prepare a lecture she was due to deliver. Mr. Rawson said: "I will give you a treatment, and you need not prepare it." She felt quite convinced everything was quite right. She gave the lecture, and got on very well. It was the first time she had not been nervous. Some people opposed what she said, but she insisted that what she said was absolutely so, and they were convinced.<sup>1</sup> She had successfully treated a little niece for chilblains. She had treated herself and other people for love, and had felt that everybody seemed to smile, and she had treated a young woman who had a love trouble until she became quite a different person.<sup>2</sup>

#### A PROPOSED INVESTIGATION.

One of the above patients informed us that when Mr. Rawson gave a lecture at Letchworth some time ago, it was arranged by the medical men present that a well-known resident in the Garden City should watch the next cancer case Mr. Rawson had.<sup>3</sup> We wrote to this gentleman, and received the following reply: "I am glad you are investigating Mr. Rawson's cures. I have never had any opportunity of watching any of his cases. Although I know some people to whom he has been useful, I do not personally know anyone

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<sup>1</sup> Convinced not hypnotically but by the action of God changing their views.

<sup>2</sup> For several years the missionary had tried to remove the difficulty by supplicatory prayer, but without success. The mind was completely changed with one treatment, and there has been no relapse.

<sup>3</sup> The patient had been operated on four times for cancer. The growth again appeared in the armpit as well as near the collar-bone, but after treatment by Mr. Rawson for a month or two it entirely disappeared. See page 37.

whom he has cured of cancer or any other very virulent ailment."

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The above testimonies having appeared to us exceedingly inadequate to establish the wholesale character of Mr. Rawson's claims, in our January issue we invited persons who had been cured instantaneously or miraculously to communicate with us direct, and have received the following replies :

EYESIGHT, BILIOUSNESS, AND INDIGESTION.

DEAR SIR,—With much pleasure I accept your invitation to send you particulars of cures which have been effected by Mr. Rawson.

Last October, my daughter had a good deal of trouble with her eyes. She had worn glasses for short sight for three years, and the sight was evidently changing for the worse—with the addition of a fresh trouble, which made reading a great difficulty.

I had heard of Mr. Rawson through a friend who was cured of a continuous pain in the head by him. So I suggested to my daughter that instead of going for a second time to an eye specialist, and having a change of glasses ordered, we should first consult Mr. Rawson, and see whether his method of healing would improve the sight.

After two or three treatments from him, the special trouble which prevented reading quite disappeared, and the eyes have been getting gradually stronger ever since. Instead of the former dependence on glasses, my daughter now often leaves them off, and is certainly getting much clearer and better sight.

In my own case, I asked Mr. Rawson to treat me for biliousness and indigestion, to which I had been subject for years, and a single treatment (an *absent* treatment) cured me, much to my own surprise.

I have met several people who have been healed of various things by Mr. Rawson, but I prefer giving you these personal cases.

I enclose my name and address.—Yours very truly, E.H.

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DISEASE, COUGH, HEADACHES, AND FALLING HAIR.

DEAR SIR,—I gratefully acknowledge benefits received through treatment given by Mr. F. L. Rawson in response

to an appeal for help to overcome a long-standing disease. Although the disease has not yet been overcome, it has improved, and other troubles have disappeared.

A cough was overcome with one treatment, severe headaches are now only slight, an abnormal falling of the hair was arrested. My general health has improved, I feel stronger and can do more work without feeling tired, and impatience has been largely overcome.

I would also add, the uplifting of thought, and the gaining of a clearer understanding of God, and of man's relation to God through the study of Mr. Rawson's book, *Life Understood*.<sup>1</sup> Any of your readers who have not read this valuable book should lose no time in doing so. In it each will find the simple yet scientific method of "working out his own salvation" from every kind of trouble and limitation.

January 24th, 1914.

A. E.

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#### HEAD TROUBLE, WORRY, AND IRRITABILITY.

DEAR SIR,—I enclose a few particulars as to the benefit I received from Mr. Rawson.

I was so interested in the account of his lecture that you gave in your *Gazette*, that I decided to go and see him, and was so impressed with what he told me that I started treatment on December 15th last.

I was suffering from bad head condition, inability to think properly, and hardly able to speak. I had suffered periodically from this trouble for about fifteen years, and was afraid I should be ill throughout Xmas, as I had been for the past seven years, but I got decidedly better after three treatments, and at the end of series I was quite over the trouble, thus showing me that the treatment (and right thinking) was stronger than my wrong thought.

I feel now quite a different being, with a firm belief that the trouble has permanently passed, though I have had it for so long; the attacks have, for years, never lasted less than three weeks, so I was very pleased to find this one gone at the end of a week.

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<sup>1</sup> *Life Understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease, and Death.* The standard book on mental healing and occult phenomena. Demy 8vo, 740 pages, extra cloth, full gilt back. Published by the CRYSTAL PRESS LTD., 90, Regent Street, London, W.; price 7s. 11d., in two volumes 10s. 5d., Morocco bound, 15s. 4d., post free.

My daughter, who also had a chat with Mr. Rawson, tried his methods for worry and irritability, etc., and obtained very good results in her home. She has now taken the matter up seriously, and is steadily working.

I feel that this knowledge (so dear to us) is of great value, even to those who may not need help for physical ailments, as it brings such happiness and peace of mind.—Yours faithfully,

Dulwich, January 25th, 1914.

L. B.

#### SYNOVITIS OF THE KNEE-JOINT.

DEAR SIR,—In answer to your request that anyone healed by Mr. Rawson should send you their individual experience, I gladly tender mine.

I have suffered from synovitis of the knee-joint for many years. It was the result of a fall over twenty-two years ago. After neglecting it for some time, a large excrescence came a little above the knee. I had medical treatment, and after some weeks was able gradually to get around as usual, but, unfortunately, every autumn for several years fluid would escape again from overstrain, so that an annual "laying-up" seemed inevitable, although, in the time between, I must say there were several years with no recurrence of it. Of late years I have had a good deal of trouble; about four years ago being in bed most of the winter. Then a fall or over-use always meant two or three weeks at the least of medical treatment and gradual use afterwards, which was certainly troublesome and tedious with the ordinary duties and cares of life. I have had many skilled medical advisers, and have nothing but good to say of them and their kind helpfulness to me.

Last November, after a sea voyage, which was trying to the member in question, and with subsequent ignoring it, I rushed about London to see its multitude of interesting and historic places, art treasures, etc. The usual trouble arose, and the prospect of staying quiet for weeks seemed a very trying ordeal to look forward to. Then a friend told me about Mr. Rawson. I went to him and had two weeks' treatment. Before it was over, I could walk up and down stairs freely, bending the knee while doing so, which I had not been able to do for years; also walking long distances.

Besides this physical help, I got such clear revelations of God's goodness, love, and truth, that I shall be a better Christian in the future, I hope. In reading the Bible before, I had often noticed promises of healing to be given to those who asked for it, but thought that perhaps it applied to the time that our Saviour was on the earth, or for prophetic or

apostolic times. Now I see that these words of healing can be taken literally by all that realize the Divine Presence, in doing which we are only living up to what Jesus Christ expected of all his followers.—Yours truly, F. H. J.

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#### FRONTAL HEADACHE AND BUSINESS WORRIES.

DEAR SIR,—In reply to your invitation, I should like to give my experience of the value of Mr. Rawson's teaching, received by me, as an agnostic to all forms of religious belief. Frankly, I was disappointed to find that it had a religious foundation, but I determined to give it a trial, on the lines he laid down.

I did so, and in a few days I was startled to find small results coming, such as the disappearance of frontal headache—to which I was subject—the lightening of business worries, etc. I put these down to coincidence, but still applied his instructions, and the “coincidences” became more regular, until my agnosticism was much shaken, and I began to think there must be something in it, and in about three weeks' time I found that I could not, for very shame, call them coincidences any longer.

Mr. Rawson's letter, giving me the instructions, is dated November 10th, 1913, and through that and his subsequent ones of advice, I can honestly say that, quite apart from the specific healing that has resulted my outlook on life has entirely altered, in that I feel, and *know*, that in any trouble or difficulty there is an Infinite Power instantly available to those who seek Him in the right way, and my wife, to whom I have imparted the knowledge, experiences the same feelings and results.—Yours faithfully, Z.

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#### NOT THE SLIGHTEST EFFECT PRODUCED.

DEAR SIR,—As you are investigating the value of the evidence of that doughty champion of Christian Science, Mr. Rawson, it may interest your readers, perhaps, if I give my own personal experiences in the matter of the said gentleman's claims.

I may say that in many ways the tenets of the sect appealed to me at first, and upon being rationally convinced of the truths—or rather, the truth of the statements—enunciated by Christian Scientists, I was prepared to embrace their faith; I already was cognizant of what spirit-power will do in certain cases.

I then (some few years ago) spoke to Mr. Rawson about

two cases of illness. One was that of a relative who suffered from an internal growth—a harmless one. Mr. Rawson said this was very easy to cure, and, in fact, the cure might be instantaneous. He kindly undertook the case (free of charge). He was to take his own time over it—as long as he liked. Result, the growth steadily continued to enlarge!<sup>1</sup>

The second case was one of laryngeal phthisis. For this, Mr. Rawson found another “healer.” Result, the patient sank gradually, just as other patients do with the same disease. Of course, I do not mean to infer that the said results had any positive relation to the “treatment”; what I do mean to say is, that there was not the slightest effect whatever produced by the “healers.” Moreover, the first was a test case; and I informed Mr. Rawson that if he cured this, I would at once join the ranks of Christian Science. As it is, what with the innumerable other failures I have heard of and seen, together with the wildly extravagant claims made for the “treatment,” I am this day farther off Christian Science than ever. I and other medical men are constantly having cases brought to us where the “Science” has utterly failed.

J. STENSON HOOKER, M.D.

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A SEA OF TROUBLES AND AN INJURED FINGER.

DEAR SIR,—It is with great pleasure I send you a few lines to congratulate you upon your exceedingly interesting magazine. The first number I saw was that of November, 1913. The article which appealed most to me was Mr. F. L. Rawson's “Man's Powers and Work,” and your account of him, his scientific work, and experiences.

I was expecting friends to visit me for Christmas who had for some years been passing through a sea of troubles, and, as I read of his powers, I realized Mr. Rawson was the one to help them. We had the privilege of hearing him lecture on the evening of Sunday, December 28th. So impressed was Mr. —, that next day he called at Mr. Rawson's consulting rooms, 90, Regent Street, and from that hour, although this friend was still in the depths of financial, heart, and mental

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<sup>1</sup> The patient refused to do what Mr. Rawson told her was necessary to obtain a better understanding of the truth that makes man free, so Mr. Rawson gave up the case. This was one of the proofs that it is necessary to make a patient pay a fee, otherwise they constantly will not take trouble themselves but leave all the work to the healer. See p. 39.



troubles, he has been a new man. Until that hour he had for years been dominated by fear, depression, doubt, and material anxiety. Only one word—miraculous—describes the physical, mental, and spiritual change that has taken place.

His wife, too, had a few weeks ago a wonderful demonstration of instantaneous healing of an injury to her finger, and that through her right understanding of God, from Mr. Rawson's teaching, and her outlook from the same standard has been equally changed. I am writing this to you, for it is always encouraging to know that we have, directly or indirectly, been the cause of bringing happiness into the lives of others. I myself am so grateful, too, to you, for it has given me such a much clearer idea how to work on the lines Mr. Rawson teaches.—Yours truly, P. G. B.

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#### PAIN AND GREAT SORROW.

DEAR SIR,—It is with great joy I write to you to tell you that Mr. Rawson has several times healed me instantaneously of pain and of great sorrow, when I lost my beloved mother and brother.

For ten years I have known of Christian Science. I was to die or have an operation. What my operation and funeral would have cost we invested in a charming holiday place abroad. This has given us great opportunity to be helpers and fishers of men, and we have had many wonderful demonstrations there. Mr. Rawson has been there, and once he healed a child there wonderfully. She had the foot badly damaged by a big rocking-horse. I could tell you of many things if you wish me to. It is strange to write to you to Bridewell Place, as I lived at St. Bride's Vicarage the first year I was married. I am a Norwegian, and married the eldest son of the late Rev. E. C. Hawkins, of St. Bride's. Mr. Anthony Hope Hawkins is my brother-in-law. I would love to write in your magazine if I could help anyone by it. Nothing else is worth living for than to love and to help.

What Mr. and Mrs. Rawson have helped me and mine with, no pen can write. Once we had five doctors for one of our children. Some said it was scarlet fever; one said nettle-rash. They nearly drove me silly. We had to treat it as scarlet fever. Mrs. Rawson came and helped me, and the child was soon up and happy. I was happy through it—got a more intense love for God (good) and man. If ever you care to hear the case I am willing to tell you.

Christian Science is the second coming of Christ. Rightly

practised, it makes man Godlike—does not make man a judge or dismiss his brother from church. To me the Christian Scientist is right that welcomes all—murderers, thieves, and all. It can only, and must, heal them. “None will I in any way turn away.” I always wanted to know how they dared to dismiss such a good man as Mr. Rawson.<sup>1</sup> Even if he had been a bad man what right? Christ came to save man.—Yours truly,

Redroofs, Oxshott, Surrey.

INGA HAWKINS.

February 6th, 1914.

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A TROUBLESOME CASE.

DEAR SIR,—I feel I must respond to your invitation in this month's *Psychic Gazette*, and let you know my experience of “treatment” from Mr. Rawson.

I wrote Mr. Rawson a little time ago asking for treatment from him, as I had got very much run down, through overwork. I had a troublesome case in the house which caused annoyance to everyone, and threatened to empty the house—in fact, did so. I felt very worried and upset, and I thought, now would be a good time to see if Mr. Rawson could get the instantaneous results he had told of, so I asked for treatment, and then went on with my daily work, not thinking much more about it, but determined to keep an open mind on the subject till the results should declare themselves one way or the other.

In a day or two, I got up in the morning feeling an unusual sense of buoyancy and light-heartedness, as well as physical strength, very different from what I had been feeling at that time. The trouble in the house all faded away quietly, and what surprised me more than anything was, letters came pouring in from people in a sudden rush, and the house filled up in a week. Since then, letters have been coming from America, California, Holland, etc., as well as all home places. So I think you must agree that there is good proof for me as to the power of Christian Science methods.—Yours sincerely,

E. M.

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<sup>1</sup> This refers to the dismissal from the Mother Church at Boston, U.S.A., as the result of slanders sent to the Board of Directors. Mr. Rawson himself resigned from the English branch church, although it was admitted that the charges were untrue.

#### UNDENIABLE UNMISTAKABLE RESULTS.

DEAR SIR,—In answer to your suggestion in last month's issue, it is with much pleasure I write to tell my opinion of the wonderful power placed in our hands by a knowledge of "true prayer."

Through Mr. Rawson's help and the study of *Science and Health*, by Mary B. Eddy, I have been able to demonstrate the efficacy of working in the way shown by Mr. Rawson in the article in your November issue, and more fully set forth in his book *Life Understood*, by such undeniable unmistakable results that any latent doubt has no foothold.

My opinion of this way of working is that it is *demonstrable truth*.—Yours truly, L. R. J. H.

#### SCIATICA AND NASAL CATARRH.

DEAR SIR,—In reply to your invitation published in the *International Psychic Gazette*, I have much pleasure in giving you the following particulars, which happened about four years ago: Mr. F. L. Rawson, in my drawing-room, was explaining to a number of people who were present how pain could be stopped by true prayer, when I said to him that I wished he would help me to overcome pain which had been very bad for the last few days, and was then, through sciatica. He then gave me a treatment, and the pain was gone, and I have never had any return of it.

Upon another occasion, I asked him for help to overcome nasal catarrh, which was accompanied by violent sneezing and running at the nose, from which I had suffered for a number of years, causing me great inconvenience and trouble, making it necessary for me to use three or four handkerchiefs each day. This trouble was completely cured by a single treatment, and my gratitude is deep and sincere for the relief from such a distressing and troublesome complaint.

Mr. Rawson has since taught me how to work in Christian Science by true prayer—*i.e.*, turning in thought to God, denying the seeming error or disease, and affirming the truth of being, in which pain, sickness, and sin has no place or existence.—Yours faithfully, H. D. J.

#### BUSINESS ORDERS RECEIVED.

A GENTLEMAN called upon us and stated: "About eight years ago, when in partnership in the City, business was almost at a standstill. I went with my partner to Mr. Rawson, on a Friday, and he agreed to take the matter up at once. He began treatment that day, and on the follow-

ing Monday we received quite a large number of orders, which put us temporarily out of our trouble."<sup>1</sup>

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#### A SITUATION RETAINED.

A BUILDER in the City called and stated: "I am a believer in Christian Science, but my brother is an agnostic. About four or five years ago, my brother came into my office and said to me, 'I want you to treat me by Christian Science.' I said, 'Why, what's up?' He said there was a move on foot to get him turned out of a librarianship. I said, 'I know a man who can do this much better than I. Let me take you and introduce you to him.' We went to Mr. Rawson, who gave my brother a treatment there and then."<sup>2</sup> When the meeting of the Library Committee came on, the case against my brother collapsed in the most astonishing manner, and he retained the post."

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#### DRINK AND NEURITIS.

A LADY writes us: "I had heard that Mr. Rawson had healed various people from drink, which now is a recognized disease. My husband had suffered from this, and had been gradually getting worse, until I feared the wreck and ruin of our home could not be avoided. At times he gave way for several days. I called upon Mr. Rawson and told him, and asked him for help. Mr. Rawson gave an audible treatment, and to my astonishment, when I got home I found my husband, who knew nothing of my visit to Mr. Rawson, at dinner, drinking water.

"Since then he has not touched drink of any kind, and the difference between this and times in the past when by will power he has forced himself to abstain from drink, is this, he has had no desire of any kind. A few days after I told him what I had done, and he then went to see Mr. Rawson, who very kindly showed him how to work for himself, and since then neuritis, from which he suffered very badly, has entirely gone.

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<sup>1</sup> The treatment consisted principally of the realization that there were infinite ideas in mind, a constant succession of which unfolded continually to man, and that man's work was perfect and continuous, reflecting these ideas to his fellow-beings.

<sup>2</sup> The treatment was principally that man is always in a perfect position with perfect work, for he is always in Mind reflecting God's ideas.

"I am so glad for the sake of your readers that you are taking up the matter, as I am sure the greatest majority of those who start to think rightly will be as benefited as we have been."

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CANCER CASE CURED.

MISS MURIEL BROWN, in answering questions after a lecture at the International Club, testified: "A friend of mine was healed of cancer within a week by Mr. Rawson. She was afterwards examined by the doctor, who said he could not understand it, as certainly the growth had disappeared. The lady is a personal friend, and it was through this case that I first became interested in healing."

In a subsequent conversation, Miss Brown<sup>1</sup> further testified: "I think Mr. Rawson's methods are the best healing methods that I know, because I think you ought to be able to heal by spiritual realization. Until we reach that point, mental suggestion is to be used, but we have to aim at the spiritual, which is the highest method."

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The following was the latter portion of the letter signed "Z," one of the above letters, but was not inserted:

. . . As to specific cases of healing, they occur so often that I should fill more space than you could possibly spare, but I will instance a few of the more notable.

Firstly, my wife, who suffered from periodic weeks of ill-health and intense weakness, was wonderfully changed. In place of having to rest the greater part of these times, she can now do her ordinary work, and go long walks, feeling very little inconvenience, this altering what has been consistent for fourteen years. (We both made up our minds to apply his teaching to this as a test.)

Another time, I got home late one evening and found her looking very tired and worried, and without saying anything applied the rule to her for general health and well-being. After supper she said to me, "I want you to rub my back, I've——" and then she stopped, and a curious look came over her face. I said, "What's the matter?" and she replied, "It's gone." It turned out that in her housework she had given her back a very bad strain, and was afraid that she had torn a muscle, but she found that the pain had entirely left her since my arrival, and there has been no return. This was about three weeks since.

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<sup>1</sup> Miss Brown is the head of the "New Thought Centre" in England.

Again, I found my boy of thirteen at the house of a friend, laid on the sofa and looking very pale and shaken as the result of a very bad fall sustained about half an hour before my arrival. I at once commenced to apply the principle, and playing about, quite himself again. In neither of these cases did they know that I was working for them, but the effects were practically instantaneous. Only yesterday my wife cured herself of a sharp attack of neuralgia in less than half an hour.

In my own case, I am working against inherited gout tendency, which is generally very bad in winter, and for which I have had to take medicine, in previous years, at very short intervals. This year, since receiving Mr. Rawson's advice, I have taken no medical remedies, and have been better than other years, and I feel that I am gradually getting rid of it altogether.

Early this morning I commenced with an acute attack of dyspepsia, which generally lasts some days and ends in a violent sickness. By gaining help through the advice received, I had thrown it off by dinner time, with no sickness, and feel absolutely fit and well now.

These are but a few of the results attained; even my son of thirteen gets them, and I cannot adequately express my gratitude to Mr. Rawson for his kindness in giving me such advice and instruction.

Apart from, and greater than, the physical results, is the feeling of safety and comfort in the knowledge of the Omnipotent Power who is so readily called to help in any difficulty or doubt, and this is very much to me in business and my everyday life.

I am quite willing that you should give my name and address to any bona fide inquirers, and would answer any queries in stamped addressed envelope, or if the inquirer lived in this district (Sheffield) would gladly see them personally, and spread this great knowledge to which I have been led by Mr. Rawson.—Yours very faithfully, Z.

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In some cases Mr. Rawson did not know the writers of the above letters; in other cases he has been able to recognize them, and, as it may be of interest, the following summary of these cases is given, with the time treatment lasted, and length of time the trouble had existed, wherever known :

## SUMMARY OF FOREGOING CASES.

### *No. of Case.*

### *Details.*

1. Growth, size of hen's egg; immediate operation advised, which "might necessitate another operation in three months' time," pain terrible. All pain left instantly upon first treatment; growth disappeared in a month five years ago; no return.
2. Lumbago. Able to get up after one absent treatment.
3. Invalid through indigestion. Directly understood what was explained, became absolutely well, and could eat anything.
4. Large, very painful internal tumour; operation advised. Disappeared in four days, nine years ago; no return.
5. Numerous cases of worry and lack cured.
6. Ulcerated stomach; case given up by doctor as hopeless. Pain went at first treatment—absent—and in a few weeks practically well; another attack twelve months after; cure now completed.
7. Growth, larger than a walnut. Disappeared within a few days, many years ago; no return.
8. Bad hemorrhage. Healing instantaneous and permanent with one absent treatment.
9. Desire for wine or cigars disappeared after first treatment—absent.
10. Mouth scalded so severely that tears were falling. Instantaneously and permanently healed.



*No. of Case.**Details.*

11. Geometrical problem unsolved after over twelve hours' work. Solved at once after one absent treatment.
12. Much helped in work.
13. Unprepared lecture successfully delivered; for the first time was not nervous; one treatment.
14. Trouble in eyes, which prevented reading. Permanently healed after two or three treatments.
15. Biliousness and indigestion; subject to for years. Healed in single absent treatment.
16. Long-standing disease improved, and other troubles disappeared.
17. Cough cured with one treatment.
18. Abnormal falling-off of hair arrested.
19. General health improved, feel stronger, and impatience largely overcome.
20. Bad head, inability to think properly, hardly able to speak. After week's treatment, "quite over the trouble; I feel now quite a different being."
21. Synovitis of knee-joint of many years' standing, with excrescence above the knee and inability to bend knee for years. After two weeks' treatment, able to bend the knee and walk up and down stairs freely, and for long distances.
22. Treatment stopped before patient healed, because would not follow advice.
23. Patient "dominated by fear, depression, doubt, and material anxiety." "Only one word—miraculous—describes the physical, mental, and spiritual change that has taken place."

*No. of Case.**Details.*

24. Several times "healed instantaneously of pain and great sorrow."
25. Foot of child "badly damaged." Healed "wonderfully."
26. Child unsuccessful under five doctors. "Soon up and happy."
27. "Much run down through overwork." "In a day or two, an unusual sense of buoyancy and light-heartedness, as well as physical strength"; three absent treatments.
28. Troublesome case, which caused much annoyance, and emptied the house. "Trouble all faded quietly away," and "house filled up in a week"; three absent treatments.
29. Four years ago had sciatica, and in pain. Instantaneously and permanently healed in one treatment.
30. Nasal catarrh for a number of years. "Completely cured by a single treatment."
31. "Business almost at a standstill." In three days "received quite a large number of orders."
32. Difficulty in business. In one treatment "collapsed in the most astonishing manner."
33. Bad case of drink. Cured in one absent treatment.

*The testimony of an antagonistic witness being of special value, we reprint the following criticism from "THE INTERNATIONAL PSYCHIC GAZETTE" of March and April, 1914, together with Mr. Rawson's reply.*

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## “ Does Mr. Rawson Claim Too Much ? ”

I N our last month's issue we dealt with the place of sympathy in psychical research, and emphasized its importance in approaching any subject of investigation. That seems to us essential in getting at a full and unprejudiced view of the facts. We must endeavour to see them without prejudice from the same point of view as those who believe in them. But, having lent our willing ear to a person who claims to have had extraordinary experiences, or to exercise miraculous powers in the ordinary course of his everyday life, another imperative duty faces us. If we have the least pretension to be lovers of truth, we must leave behind the negative, passive, receptive, sympathetic attitude, and thoroughly investigate such claims. We must ask ourselves: Are the alleged facts really facts. We must if possible get into touch with the phenomena and critically examine them, or, failing that, we must find reliable witnesses who can give us trustworthy testimony. We have now passed beyond the stage of taking things for granted. One spirit alone should animate us if we are to arrive at a conclusion of any value. We must search for the truth for its own sake, and be

equally attentive, alert, and respectful to evidence in favour of or against the claims made. We must be absolutely free from bias ; we must pursue our search to its conclusion without fear or favour ; and we must be prepared to apply the straight-edge of truth relentlessly, and accept the results gratefully, regardless of all personal consequences. For there is nothing higher than truth, as there is nothing more intellectually stimulating and profitable than the search after it. We may feel quite sure that what truth destroys for us is really not worth keeping.

When we published in our November and December issues a friendly and sympathetic sketch of Mr. Frederick Lawrence Rawson, and his claims to perform miraculous and instantaneous cures of virulent diseases, we intimated that it was our intention to investigate the matter without prejudice. For some of Mr. Rawson's claims were of no common kind. He said he had cured cancer instantaneously. He had never, so far as he was aware, had a man come to him for help out of habitual drunkenness or any other form of sin, where the cure had not been instantaneous. He had never had a case, whatever the trouble, where, if he had felt really loving, the healing had not been instantaneous. There had never been a case healed through him of cancer, fibroid tumour or other growths, consumption, or any of the other serious diseases, where he had heard of the slightest return of the trouble. If his methods of true prayer were used, an angry man would immediately stop being angry, and could never be angry again. He had never seen men fighting, or even an angry man, without there being perfect calm, as a rule, in about ten to twelve seconds. In one case, at the request of one of the leading

clergymen in London, he had made over two thousand howling men perfectly calm in a few seconds. Someone had a prevision of the *Volturno* disaster; if that person had known how to pray rightly, he could have invoked the unfailing "action of God" to destroy all the evil in that "cinematographic picture," and the burning disaster would not have occurred—for impending evils were merely "cinematographic pictures" which could be destroyed by prayer. Mr. Rawson's head assistant had, in advance, one morning seen him (Mr. Rawson) run over a child with his motor-car and kill it. With half an hour's prayer he had destroyed this "cinematographic picture" of evil, with the result that when about three hours later a girl rushed suddenly in front of his car, she was miraculously saved, and even her dress was not more than touched. When he was once competing for a gold medal in a shooting match, he needed a final bull's-eye to win the prize. He had relied not upon his own skill, but wholly upon the "action of God" to get it. He got his realization clear, as he expresses it, turned his face away from the target at an angle of forty-five degrees, fired, hit the bull's-eye, and secured the gold medal! These and other equally remarkable claims Mr. Rawson puts forward in his public lectures in no jocular or light-hearted spirit, but as if he believed every word of them, and because he claims that he, more than any other man, has searched for and discovered the true scientific explanation of the divine principles involved.<sup>1</sup>

The validity of such claims ought not, however, to be allowed to rest upon the mere verbal state-

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<sup>1</sup> No such claim has ever been made, and none of the above statements have ever been shown to be incorrect.

ments of the miracle-worker himself; it is highly advisable that they should be established by independent testimony. Mr. Stead, who was much interested in Mr. Rawson's stories, and, like ourselves, published an account of Mr. Rawson's achievements, based upon his own statements,<sup>1</sup> was careful to say that he had not had an opportunity to collect and sift the evidence of those who had benefited by Mr. Rawson's treatment; and, so far as we are aware, no one else has ever done so. The phenomena appeared to us, therefore, to be highly suitable matter for research, and we undertook the quest with the sincere hope and desire that Mr. Rawson's claims might be found to be true, and that at no distant date hospitals and prisons might be emptied of the diseased and sin-stricken through the wide application of Mr. Rawson's instantaneous miracle-working and divine methods.

But a disappointment awaited us. It soon became apparent that Mr. Rawson did not court investigation! We had expected that many cases would be immediately available for inquiry; that the path of Mr. Rawson's thirteen years of miracle-working up to now would be literally covered with trophies of his never-failing powers. But Mr. Rawson's memory had become strangely defective!

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<sup>1</sup> Mr. Stead never even "published an account of Mr. Rawson's achievements," but in the *Review of Reviews* for February gave an account of the healers of the world in which appeared a two-page account of Mr. Rawson's method of working. Mr. Stead ended by saying: "In cases that have been under my own notice I can vouch for the fact that he has done great good, and has achieved results in cases which have baffled the efforts of the faculty and all friends who have been sought to relieve sufferers, both by the mediation of the medical pharmacopœia and by the conventional method of prayer."

We did our best to stimulate it by telling him how important it was that his claims should be substantiated by independent testimony. But he said he had kept no record of the names and addresses of persons who had been miraculously cured; he would see persons once and never see them again. He could only put us in touch with such a number of persons as could be counted on one's fingers.<sup>1</sup> He promised, however, to write and secure interviews for us with three of London's leading clergymen who could give us information about him!

By this time we had become seriously disquieted on the subject. After waiting two weeks and hearing nothing more about the proposed interviews, we called upon one of the clergymen, who informed us not only that Mr. Rawson had not written to him, but that the miracle of calming two thousand howling men at his request in a few seconds was not true!<sup>2</sup> We then proceeded to the second clergyman named, and found that he knew nothing whatever of Mr. Rawson's cures, though he had been much interested in two conversations he had had with him on the subject of prayer.<sup>3</sup> He also had had no letter asking for an interview. In these circumstances, we did not trouble the third clergyman.

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<sup>1</sup> Ten names were given with over twenty cases of so called miracles.

<sup>2</sup> We have seen a letter since, written by this clergyman to Mr. Rawson, saying that he had asked for his help, but when he spoke to the Editor he had "forgotten the occurrence." The sudden quieting of the audience is a well-known fact that has been commented on by the Rt. Hon. A. J. Balfour and others.

<sup>3</sup> This clergyman, a well-known man, has since written to Mr. Rawson giving particulars of a drunkard who had been healed instantaneously through him after reading *Life Understood*, whereas he had for six years previously failed to give him relief by praying in the ordinary way.



We then, in these columns, invited any of our readers who had been "treated" by Mr. Rawson to communicate directly with ourselves, and to this step we are indebted for a number of letters which we publish on other pages, and which we are pleased to say give us satisfactory evidence that some of his claims are well founded. These letters we frankly accept as disinterested accounts of benefit and healing received through Mr. Rawson's agency, and we heartily thank our correspondents for the interest and trouble they have taken in the matter. We think there can be little doubt that they establish the fact that good healing work has been done, and in some cases instantly.

The question then arises, why, with such excellent testimonies, Mr. Rawson should so obviously evade independent investigation of his claims, even when it is offered in no antagonistic spirit, but with a simple desire to establish, if true, that the old Messianic and Apostolic healing principles have been re-discovered and are in benefic operation in our midst? We can only guess at the answer, and we offer our opinion, for whatever it may be worth, as the best explanation that occurs to us. It is this: that Mr. Rawson is conscious that the more extravagant of his claims could not stand the test; that he fears that his unhesitating public assertions as to the infallibility and universality of his cures could not be maintained in face of inquiry; and that the more extravagant of his Munchausen-like boasts would suffer serious depletion, if not entire contradiction, if any better foundation were sought for them than his own uncorroborated statements. In the only case it has been possible<sup>1</sup> for us to

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<sup>1</sup> There were many statements of fact given by Mr. Rawson which could have been verified. Some of them were verified by the parties seen by the Editor, and by the

verify—that of the instantaneous calming of 2,000 howling men—his boast has proved to be utterly unsubstantial. We may well wonder if he could find another bull's-eye by turning his face at right angles to the target, in the presence of, say, half a dozen friendly witnesses? Or would it be possible for him to produce anyone who saw him turn his face at right angles from the target at the time he says he scored the bull's-eye?<sup>1</sup> A city gentleman who called upon us to testify to benefit he had received through Mr. Rawson's treatment, told us that a mutual friend of his own and Mr. Rawson's, who used to play golf with the latter, had told him that when going around the course one day, Mr. Rawson said to him as they were approaching the teeing ground: "Now watch what happens. I am going to 'treat' this ball and myself for the next stroke." Mr. Rawson stood treating accordingly for the next five minutes. Then he lifted his driver, gave it a magnificent swing, and *missed the ball*.<sup>2</sup> There is as much evidence for that miss as for Mr. Rawson's miraculous hit!<sup>3</sup> And the

letters received by him. This is the only one that he seems to have otherwise endeavoured to verify. It has been admitted now that Mr. Rawson was asked to help, and naturally no one but Mr. Rawson could tell whether it was a correct statement or not that, directly he got his realization of God as Love clear, they all sat down.

<sup>1</sup> Dr. Barton, who was present, has given his account of the winning of the medal. See page 40.

<sup>2</sup> Mr. Rawson did not refer to this in his answer, as he thought that the whole story bore on the face of it that it was untrue. Some, however, have actually taken it to be a fact. Mr. Rawson's records at golf through the aid of treatment can be seen in the golfing papers of the time.

<sup>3</sup> The facts, publicly given in *Life Understood*, that Mr. Rawson had not touched a gun for ten or twelve years and had never fired a rifle in a competition or at anything but rooks and glass bottles, and yet won in an open competition designed specially for expert shots, speaks for itself.

only way to allay doubt as to the unfailing success of his more sensational powers would be by performing some of these feats in the presence of a number of witnesses.

It would be simply splendid if all impending catastrophes could be averted by destroying the "cinematographic films" before the hammer of fate falls, but Mr. Rawson goes on repeating the story at his lectures of the child his assistant once saved from death, without making the slightest reference to the fact that on Sunday, December 14th last, his motor-car came into collision with another motor-car at Buckingham Palace Road, for which he was fined five guineas and two guineas cost!<sup>1</sup> It would surely only be fair to mention both facts together. The "cinematograph picture" in the latter case had evidently been left quite intact for want of half an hour's prayer on the part of the chief assistant! Mr. Rawson should also mention whether he has not had any other narrow escapes from accident *without* the aid of destroying "cinematograph films." We must confess that this filmy jargon is not at all convincing, though we should be delighted to know that a band of Mr. Rawson's pupils and assistants could save us from all future calamities.

At one of his recent lectures, Mr. Rawson alluded to the fact that he was wearing spectacles

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<sup>1</sup> Mr. Rawson's car was run into by another car, both being fined, although it was proved that Mr. Rawson's car was only going sixteen miles an hour, and that he had the right of way. The reason why both parties were fined was that, in escaping a serious collision, both cars ran along the pavement for some little distance. The cars were hardly damaged at all, only a few spokes having to be replaced, and no damage was done nor the slightest inconvenience occasioned to any individual. The chauffeur of the other car stated in the witness-box that they had to run on to the pavement to prevent him killing some of those in Mr. Rawson's car.

owing to his sight having become defective. He said that, of course, he could cure his vision and throw away his spectacles, but that would probably involve half an hour's treatment for from three to six months! And he had always so many more important cases waiting to be dealt with, that, of course, he could not spare the time! But what about an instantaneous miraculous cure by denying defective sight, reversing the wrong thought, and getting a clear realization of God and Heaven?<sup>1</sup>

At the heading of this article we asked the question: "Does Mr. Rawson claim too much?" We think he does, and thereby does his work irreparable injury. One of his admirers, when speaking of his universal claims, said to us, "But that is how he performs his miracles; that is how he creates his faith."<sup>2</sup> That is no doubt true to an extent; but that is also how he creates incredulity and destroys faith. Let him be content and happy in doing all the good he can, giving the credit, if he will, to "the marvellous and inspiring way in which Jesus worked"; but by making sweeping universal claims to perform instantaneous and sensational miracles he is surely only paving the way to causing distress through failure and disappointment in many cases. J. L.

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<sup>1</sup> Mr. Rawson's eyesight was originally healed practically instantaneously by his treatment after having been pronounced by leading oculists as absolutely incurable.

<sup>2</sup> Faith is not necessary; although, if a person thinks they will be healed, it is evidence of the mind being comparatively easily purified and so the person being quickly healed.

# “Does Mr. Rawson Claim too Much?”

## MR. RAWSON'S REPLY.

(To the Editor of the INTERNATIONAL PSYCHIC GAZETTE.)

DEAR SIR,—I regret that through misunderstandings you should have considered that I had claimed too much. The first misunderstanding is that I think you took the statement in Mr. Stead's article to mean that I had claimed personally the marvellous results referred to; but you will see, on reading it again, that I did not do this. According to Mr. Stead, my statement was that these results “have followed the faithful application of the principles set forth in *Science and Health*.” These results are to-day being obtained all over the world.

You said: “Mr. Stead, who published an account of Mr. Rawson's achievements, based upon his own statements, was careful to say that he had not had an opportunity to collect and sift the evidence of those who had benefited by Mr. Rawson's treatment.” In Mr. Stead's article referred to by you there was not a single claim made by me, or account of any of my “achievements.” On the contrary, Mr. Stead testified to the results as follows:

“I have not had opportunity to collect and sift the evidence of those who have benefited by Mr. Rawson's treatment, but in cases that have been under my own notice I can vouch for the fact that he has done great good, and has achieved results in cases which have baffled the efforts of the faculty and all friends who have been sought

to relieve sufferers, both by the mediation of the medical pharmacopœia and by the conventional method of prayer."

I need not deal with most of the statements made in my original lecture, or the cases given to you, as most of these have not been controverted, but I will deal with those that through misunderstandings have been challenged, namely, the four alleged cases of exaggeration, and with your two statements.

First, in your article you say that I make "universal sweeping claims to perform instantaneous and sensational miracles." I have never made any claim of the sort. I have confined myself to stating the results obtained by me, and those that can be obtained by anyone correctly applying the principles set out.

Secondly, you say, "he claims that he more than any other man has searched for and discovered the true scientific explanation of the divine principles involved." This is quite a misunderstanding. Not only have I never done this, but, on the contrary, in *Life Understood*, I write as follows:

"For the scientific interpretation of this advice, reiterated throughout the Bible, but so long misunderstood, I would refer you to the writings of Mrs. Eddy, by far the greatest metaphysician of modern times, where the explanation of and the remedy for all the difficulties here dealt with can be found. To these writings, and the consequent more intelligent study of the Bible, I owe the benefit of all the knowledge I have that is worth having—how to obtain inspirational knowledge, how to lead a better life, and how to help one's fellow-man. This priceless understanding results in an intense happiness, with a sublime realization of the 'peace of God that passeth all understanding.'"

As to the four alleged exaggerations, each of them have reference to clergymen, and in each case I think you will now be satisfied that I was right, two of these names being given to you as those of clergymen who had proved the efficacy of

the method of prayer, the value of which I had pointed out in my speech.

With regard to the first-mentioned, I received a letter from him asking whether I could treat for him, so as to remove the desire to smoke or take a glass of wine. Within a couple of days I received a letter of thanks, stating that he had gone to do some work in a wood taking with him three excellent cigars given to him by one of his parishioners. The taste of the first cigar, he wrote, was most disagreeable. He tried a second with the same result, and suddenly remembered that he had asked me for help. Practically your statement confirms this, because in your article you say, "after he began Christian Science treatment he found he had no longer any desire for wine, or cigars, and dropped them without any trouble whatever."

I have seen the second clergyman, who says that I was right in what I stated. I have a letter from him which confirms my statement, and which he has given me leave to reproduce. Thanking me for *Life Understood*, he writes :

"I have been especially interested in that portion relating to the method of prayer that you have adopted. It reminds me of that line of Coleridge : 'Faith is an affirmation and an act.' You translate the promises of God into the present moment—the eternal present—and in affirming them you seem to be actualizing those words of our Lord in Mark xi. 23-4, 'He shall have whatsoever he saith.' I think this is the way that our Lord prayed and healed. He affirmed the Divine Ideal, and, in doing so, the Divine Power made it a living fact. In so far as we live in union with Christ, it appears certain that He will pour through us His own living power, whenever we, speaking with the accent of unflinching conviction, become the medium of His energy.

"I have had a case lately, in which a man, who had been a terrible drunkard, has been suddenly and gloriously delivered, in answer to a distinct act of faith and affirmation of this kind.



"Two conditions seem inevitable: (1) Union with Christ on the part of the operator, (2) a conviction that evil is an intrusion on God's creation, and that where Christ comes, it must be dissipated. The night of materialism is far spent, and the dawn of the new heaven and earth is breaking; but we may hasten the coming of the day of God, if, amid the delusions of the present, we live in, and affirm, the Eternal and Divine."

If by "an intrusion on God's creation" he means "not permanent" because this means not real; and if by hastening "the coming of the day of God" he means "the disappearance of the belief in evil," I quite agree with him.

I have also seen the third clergyman, whom you did not see, and he confirms what I said, and states that my method of prayer for healing purposes has been found by him useful and efficacious.

Naturally, I could not possibly have sent you to these two clergymen to confirm any "miraculous results" of mine, as neither of them had the slightest experience of the same. I referred you to them as confirming the Principle into the effects of which you were investigating.

The fourth clergyman, who had already received help, which the letter of thanks to me that followed spoke of as "remarkable," requested me to be at the meeting in question, where there were over 2,000 present, in order to help him by my prayers, and, at his request, I sat next to him on his right-hand side at the meeting.<sup>1</sup> I have a letter from him, saying that it was quite true that he had asked for my prayers on the occasion specified, and that no doubt they were beneficial, but that it would be impossible to prove that the results referred to were directly due to them. Of course,

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<sup>1</sup> This has been denied and the statement made that Mr. Hall Caine sat in this place. Mr. Hall Caine writes that he did not sit there.

no one could tell this except myself. The reason why I knew that the action of God took place through my turning in thought to heaven was that, until I could steady my thought and get right away from all thought of the shouting mass, the noise was steadily increasing; but directly I forgot everything about the material world and had lost myself in the realization of God, recognizing that we were in the presence of divine Love, they all sat down quietly.

Remember, my statement has not been denied by anyone, namely, that for over twelve years I have never seen an angry man, men fighting, etc., without stopping them, as a rule, in ten to twelve seconds, seldom has it lasted as much as half a minute, and, I am sure, never over a minute, and this has been done by simply turning in thought to God, and realizing that there is no anger in heaven, and then thinking of the absolute love in that perfect world, the world of reality.

When you asked me for the names and addresses of people who had been helped through me, I gave you ten names, where there had been over twenty cases of so-called miracles, and I thought this was enough for anyone. When I gave up business I did not bring with me any of my old correspondence and had to rely upon recollection of the cases.

It was not as if the verification of my cures was the primary object. In your first leading article on the subject you say :

“ The questions we propound for fair and open-minded consideration are whether Christian Science principles are true spiritual principles, and whether the belief in them and the practice of them really do bring about the miraculous results in the lives, and health, and circumstances of many persons.

This, I understood, was the real scope of your

investigation. Nothing was said about me in this article.

Principle is no respecter of persons, and I made it clear that the healing had nothing to do with me as it was due to the action of Truth. The same results as I have testified to are being obtained by Christian Scientists all over the world, and are being testified to every week, as may be seen in the Christian Science literature. These cases are verified before being published.

You were kind enough in your last article to recognize the work that had been done, and to say, "Why with such excellent testimonies (as those that had been written to you in reply to your inquiry), should Mr. Rawson so obviously evade independent investigation of his claim?" I have never evaded investigation, but I could not possibly spare the time to give you more cases than were sufficient to prove my original statements. I wrote to two of the best cases to ask leave, and the letters were returned marked "Gone away." Others objected to any details of their case being given. You must not forget that many people absolutely object to any publication of any kind of their difficulties.

With regard to the lecture at Letchworth, the facts were as follows: I was asked by the representative of some six to eight medical men present whether I would allow them to watch my next cancer case. I told them that it would not be fair to the case on account of the number of people that would be malpractising, namely, thinking harmfully about the patient; but that I would willingly let anyone that they chose watch the next cancer case. They nominated a well-known resident in the Garden City. Two days afterwards I was sent a cancer case by one of those present, and I under-

stood that he sent particulars to the gentleman mentioned. As the patient wrote, she had been operated upon four times, and at the last operation the whole of her left side was removed. The growth then appeared in two places, one in the armpit and one close to the collar-bone. I commenced treatment in August, and, on examination by her medical man in September, one of the growths had entirely gone, and, soon after, the other had so diminished in size that there was no fear of any difficulties. When I last heard, about a year and a half after, there had been no return in either of the two cases, or elsewhere. It will be seen, therefore, that I had carried out my portion of the bargain.

With regard to my sight, at one recent lecture—presumably the one mentioned—I stated that when I started my investigation into mental healing I had had to wear glasses for a long time. Two leading oculists had told me that it was impossible for my eyes to get well, as they were worn out. Later, when I understood how to pray properly, I treated, and almost instantaneously my eyes were perfectly right. I stated that my sight remained perfect for about seven years, but, as time went on, it gradually began to get weak again. I was then much too busy to give the necessary time, which might be half an hour or an hour's treatment every day for some months. At that time I suppose I seldom got to bed before six o'clock in the morning, and was always up about eight o'clock. Since then it has caused me no inconvenience, and I have not felt the matter of sufficient importance to give up helping others for my own benefit.

In the one case of failure that had been mentioned in Dr. Stenson Hooker's letter, the patient

was a nice woman and open-minded, and for this reason I said that I thought it would be an easy case. She, however, would not study *Science and Health* regularly, as Dr. Hooker admits in a letter to me, nor would she do what I told her to get a better understanding of truth, so I said that unless she would follow my advice I could not continue, and, as she would not do this, I gave up the case.

My object in helping a patient is not only to heal them, but that the patient should understand the principle that is at work and be able, themselves, to heal others of sin and disease. If, therefore, they will not take any trouble to gain this knowledge, it is not surprising that, as I have more people applying for help than I can possibly take as patients, I choose those who earnestly desire something more than mere physical healing.

One of the above-mentioned clergymen has written to me confirming what I stated, and saying that he had forgotten what had happened when you spoke to him. Your criticisms, therefore, are reduced to a misunderstanding between us as to why I gave you the names of two of the clergymen. You may recollect how careful I was when seeing you that nothing should be said or inserted except what was absolutely accurate and I could prove. Experience has shown how right I was, and how careful one must be in matters of this sort, to prevent misunderstandings.

Yours faithfully,

F. L. RAWSON.

90, Regent Street, W., March 4th, 1914.

P.S.—I should have no objection at all to showing any correspondence to a well-known person, such as Mr. Foster, whom I first met when I gave my address, and who, I should think, is well known to the majority of your readers, as he was in the chair when I lectured at the Occult Club;

or to Mr. W. J. Colville, who is equally well known, and who, by the way, in an interview you have just reported having had with him, confirms the main points that I have set out in my address under review; or to Mr. Neville Maskelyne, of St. George's Hall, who is used to investigations of this character; or to all three, as I could obtain the consent of the writers to do this.

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*The Editor, "International Psychic Gazette."*

DEAR SIR,—I have pleasure in stating that I was at the Alexandra Palace when Mr. Rawson won the gold medal by getting a bull's-eye with his last shot; as a matter of fact, I was standing next to him.

A short time afterwards he told me that when he fired his last shot he did not look at the target at all, but tried only to think of God, and directly he got as clear a realization of God as he could, he pulled the trigger.

The above was inserted by the Editor in the March issue of the *Gazette*, and as having been received from Dr. Barton. What follows was not inserted.

I am sure, from my knowledge of Mr. Rawson and the way he worked at the time, that this was a correct statement.

The result of this is not a solitary exception, because a naval officer I know, when in for one of the service competitions, got a bull's-eye at every shot, which, I believe, was a record. He stated that when he treated, the target seemed to come up quite close so that the bull's-eye, instead of being a small point in the far distance, looked the size of a billycock hat, the target seeming to be only a few yards off.

Perhaps the testimony of my own healing may be of more value to Mr. Rawson's method of prayer than the above. The first result was an injury through a balloon accident, when my knee was much swollen and so intensely painful that I could hardly hobble about. I asked him to help me that night. Suddenly the pain ceased, and I was able to move my leg freely. The relief was so sudden that I looked at my watch and it was ten minutes past twelve. I found afterwards that he had got home at 11.50, had had supper, and then treated for me.

The next case was an injury to my ankle, when there was great pain, and the ankle was very swollen and discoloured.

I asked him to help me, and about four o'clock the same day all pain had left, and the next morning there was not the slightest sign of the accident.

The third case was the accident I had in connection with my airship at the Alexandra Palace. Shortly I may say, that from the results of the explosion, I had seventeen pieces of iron deeply buried in my eyes, only twelve of which the surgeons in attendance were able to cut out. I also had on the corner of my right eye an ulcer caused by the sulphuric acid. The surgeons in attendance feared complications, and said that in any case it would be at least six weeks before I should be able to see; but the third day, after asking Mr. Rawson for help, I had the bandage off. The ulcer was gone on the fourth day, and five days after the accident I was back at work and had no further trouble, either from the five pieces of iron<sup>1</sup> or otherwise. There was partial dislocation of the head, and of the radius of the right arm, and the doctors wanted to put on counter-irritants; but the inflammation all subsided in a few days, and the fourth day I shaved off four days' growth with my damaged arm.

The surgeons were much interested, and said that they could not possibly understand how anyone who had received such injuries as I had could recover in anything like the way I did. They said it was the most remarkable cure they had ever seen, and on account of the reports they had given out to the Press, they begged that I would go away from work for at least a fortnight.—Yours truly

F. A. BARTON,

M.R.C.S. (Eng.), L.R.C.P. (Lon.), A.F.A.S.

March 7th, 1914.

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Having heard from three or four people that they had written to the Editor of the *International Psychic Gazette*, and that their letters had not been inserted, Mr. Rawson wrote to the Editor, asking him whether he would let him have copies of their letters. This request was refused. He then asked him whether he would let him have their names and addresses, so that he could communicate with them, saying that he would pay any expenses. This also was refused. We, therefore, have

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<sup>1</sup> They were never seen again.



obtained copies, and, where no copies were kept, we asked for and obtained another letter. The following are copies of these letters. We would be glad if others who wrote would communicate with us.

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*To the Crystal Press Ltd.*

DEAR SIRS,—In reply to your request that I should send you a copy of the letter that I wrote to the *International Psychic Gazette* about my miraculous healing, I am sorry that I did not keep an exact copy, as I made certain alterations to my draft. It was practically as follows:

“Dear Sir,—I think it only fair to write and say that since you first published particulars of Mr. Rawson, I went to him for help for a growth in my neck that had been growing for six months. The doctors that I consulted said that nothing could really be done, that I must either have an operation, which they could not guarantee would do any permanent good, or that I had better give up work that I was then doing, and take a long rest. I went into a nursing home, but at the end of three weeks the growth had increased so in size that the doctor attending me said it was a waste of money remaining there. I then left, and shortly afterwards, hearing of the wonderful results obtained through Mr. Rawson, I went to him for help. There was immediate relief when the treatment started, and within a month the growth had entirely gone.

Not only the growth,<sup>1</sup> but other troubles have disappeared; in fact, I can truly say that I have been tortured and in hell for some time, and I now am a happy woman, more especially as I see that by a knowledge of this great truth I shall be able to help others.—Yours truly,

R. P.

May 13th, 1914.

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*The Editor, “International Psychic Gazette.”*

DEAR SIR,—In answer to your inquiry in the January number of the *International Psychic Gazette*, re Mr. Rawson's cures, I am very glad to send you the following, which,

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<sup>1</sup> There has been no return of this growth or, as far as is known, of any of the other growths mentioned as having been cured. The patient is now working regularly for herself and her friends.

although no miraculous cure, shows the power of right thinking. Having read the account of Mr. Rawson's *Man's Power and Work*, in the November and December issues of the *International Psychic Gazette*, and being much struck with the idea that we could get rid of anger and irritability if we thought rightly, I set to work and did what he suggested, viz., tried to realize God and Heaven, myself as a spiritual being and living in a spiritual world, denying anger, and affirming that only Love existed. After the first treatment, I afterwards found that the feeling, as it arose, seemed at once to become paralysed, and disappeared. On one occasion, a few days later, the feeling lasted somewhat longer, and after again treating, the feeling has not so much as even appeared, and that was over a fortnight ago.

I will add that I have been reading various books on healing, etc., for some time past, but up to now had not discovered anything so instantaneous in its effect, though month by month one had felt the benefit of what had been read and assimilated.—Believe me yours, in all sincerity,

February 2nd, 1914.

G. L. (Major).

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SWAFFHAM.

DEAR SIR,—It gives me pleasure to write and say the help that I received from Mr. Rawson.

About twelve years ago I was staying with Mrs. Rawson, and was taken very ill in the night with a trouble that can only be relieved by surgery. Having been trained as a nurse, I knew it was serious, and went and asked Mr. Rawson for help, as I was suffering much—in fact, I quite expected I should not be found alive in the morning; but after a few minutes was well, with no other help than Mr. Rawson's prayers. I have not had this trouble since, although I believe one is not supposed to get rid of it.

Upon another occasion, I was again healed of high temperature (104°), losing all pain after a short time.

I have had an understanding now of Christian Science for about ten years, and have been healed of many ills and worries, and can never adequately express my gratitude.

My small son of five years has an understanding of Truth, and twice has helped me practically instantaneously.

Might I ask you not to make my name public, as I am a trained medical woman, also related to several London doctors; and although all doctors are very much changed in their ideas, they are still against anything of this kind, and it might prejudice me in my work. At the same time I

should be only too glad to give an of your readers, who live in the neighbourhood, further particulars, and to help them as far as I am able.—Yours truly,  
February 11th, 1914.

T. D.

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LIFEBOAT HOTEL,  
EASTOKE,

HAYLING ISLAND.

*The Editor, "International Psychic Gazette."*

DEAR SIR,—In reply to your request that those who have been healed by Mr. F. L. Rawson, the well-known authority on mental healing, should send you particulars of his successful treatment of them, I should like to say that I have been treated by him for quite a number of illnesses and accidents for about nine years, and in every instance most successfully.

On my first introduction to Mr. Rawson on a business matter, it became necessary to consult a barrister in the Temple, and as the appointment was for a fixed time, and we were rather late in starting, Mr. Rawson ran to catch a 'bus, and I, some nineteen stone in weight and about sixty yards in the rear, ran after him; with the result that after reaching the 'bus I was in such a desperate condition that I almost despaired of my life, and a lady passenger seated opposite to me actually shed tears, thinking I was dying. Mr. Rawson, however, came to my aid, and after a few minutes I completely recovered.

Mr. Rawson has at different times treated me for—amongst other complaints—obesity (reducing my weight without drugs from nineteen stone to sixteen in about two weeks); two dangerous accidents, one of them caused by falling from a great height on the fluke of an anchor, and the other caused by releasing some iron stays in a submerged water-way and slipping upon some beams supporting some penstock frames; from gout; rheumatism; sciatica; neuritis; loss of blood, consequent upon the bursting of blood-vessels in the head; and from heart disease of long standing. In reference to the last-named, Dr. Jacobs, of Hayling Island, who made a most careful and thorough examination of me, expressed himself to the effect that my heart was in a dreadful condition, and that I might drop dead at any moment. Yet to-day Dr. Baroniff, who has recently made an equally careful examination, asserts that 'I no longer have any heart disease!' This result is altogether due—under Providence—to Mr. Rawson.

I should like to mention an instance in which Mr. Rawson evidenced the control of Mind over matter. I had some experimental works at Hayling Island, and Mr. Rawson came to see them. Amongst other machinery, I had a 2 h.p. oil-engine, and this, after working well for months, suddenly failed to act. Another of my engineers, a man of great experience, also tried with equal non-success. Then I tried myself, and also failed.

On Mr. Rawson's appearance, and his being told of the difficulty, he said "I will help you," and going a little apart, he after a few minutes came back and said: "That engine is all right now, and will work satisfactorily," and without any further difficulty it did!

On another occasion, a large centrifugal pump which I had failed to work having become choked, and it was necessary to take it to pieces. The bolts, however, were rusted, and the men could not remove them or get them loose. After a short treatment by Mr. Rawson, all the bolts were unfastened without any difficulty. I have said nothing of several other instances in which, to my knowledge, in the hands of Mr. Rawson, his treatment has worked wonders; but any person who may care to call upon me at Hayling Island, or at my residence, 3, Park Road, Merton, London, S.W.—previously making an appointment—may have further instances supplied to him or her.—I am, dear Sir,

Yours very faithfully,

HENRY JAMES SNELL.

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*To John Lewis, Esq., "International Psychic Gazette."*

DEAR SIR,—In response to the invitation given in your paper for information on the subject of Christian Science healing, I have pleasure in citing two cases in my own family, both of which were treated by Mr. F. L. Rawson, whose name you mention.

I may say that I first made Mr. F. L. Rawson's acquaintance over seven years ago, when I had a most interesting conversation with him on metaphysical healing.

I mentioned to him that my mother (then 75 years of age) was suffering from spinal trouble, and that her medical attendant gave no hope of her regaining her former health and strength. She was indeed so weak as to be unable to walk many steps without assistance.

To my surprise, Mr. Rawson offered to give her "absent treatment" at once, and I must confess that at the time I had but a vague idea of what this meant. Subsequently,

Mr. Rawson paid her a succession of visits, and there can be no doubt that her speedy recovery was brought about by what is known as Christian Science treatment, Mr. Rawson being the channel. My mother is now over 82 years of age, and leads a very active life.

The second case is that of my father, who, at the age of 76 years, received treatment from Mr. Rawson after a paralytic stroke. The doctor who was called in pronounced it a severe case. The patient, however, was visited several times by Mr. Rawson, and within a fortnight was able to walk without assistance. He fully recovered, and was soon resuming his usual active daily life.

Naturally these healings awakened in my own mind, and in the minds of the other members of my family, a very keen interest, and we are thankful that through the study of Christian Science we have been able to gain some knowledge of the Principle which, when rightly applied, heals both sickness and sin, and in fact all inharmonious conditions.

In short, we have proved Christian Science to be a demonstrable religion.—I am, dear Sir,

Yours faithfully,

A. E. G.

Sydenham, February 5th, 1914.

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WOLVESBY LODGE,  
WINCHESTER.

*The Editor, "International Psychic Gazette."*

DEAR SIR,—In response to your request (which I have only lately seen), that those who have been treated by Mr. F. L. Rawson should give you the results, I write to say that my boy had been troubled during many months with ringworm of the scalp, for which several remedies had been tried, including three X-ray treatments, the last of which had been applied two and a half weeks before I had the privilege of meeting Mr. Rawson. After two of the X-ray treatments had failed to effect a cure, I learnt from two doctors of medicine and two X-ray specialists that ringworm of the scalp could not be healed by X-ray treatment unless all the hair on the head came off, and as this had not happened on either occasion, I took the precaution, before the third X-ray treatment was given, to obtain from the boy's doctor a letter in which he said that the operating X-ray specialist "will make sure of complete epilation (that is, getting all the hairs to fall out) with one sitting."

My boy was then operated on for the third time, and all of

the hair on his head was to be off in a month. After the first fortnight I wrote to the doctor (a London doctor, for the boy had been staying in London to keep him away from my other children), saying: "No hairs have fallen out, except a very few bent ones." I received reply, saying: "The next fortnight should show signs of marked epilation."

It was a day or two after receiving this reply that I met Mr. Rawson for the first time. I knew nothing then of Christian Science, but after having learnt that in Christian Science practice the cure of disease depends on no material condition (such as epilation, for instance), but only on what Mr. Rawson calls "knowing and declaring the truth," I mentioned my son's complaint, for I could see no reason why the boy—a very sensitive lad—should endure (perhaps for months) the disfigurement of a bald head, if his hair could be kept on without any interruption of the cure. After hearing my account of the case, as given above, Mr. Rawson "declared the truth," and stated that the hair would not come off.<sup>1</sup> And none of the hairs (save bent ones) ever did.

A fortnight after Mr. Rawson said this (that is, a month after the date of the operation), the doctor and the X-ray specialist together examined the boy's scalp, and both thought he was cured, but they could not understand how he could be cured in view of the fact that (a) practically none of the hair had come out, and (b) complete epilation was indispensable to the success of their remedy. To set at rest their doubts as to whether the lad was cured or not, they sent specimens of the hair (pulled from the body's head) to a laboratory to be examined, and in a few days a report was received by me to the effect that the boy was quite cured. There has never been any recurrence of the trouble.

I remember it was suggested by a doctor at the time that, as there was no epilation, the cure could not have been due to the X-ray treatment, but must have resulted from one or more of the earlier remedies. It seems to me impossible to prove conclusively, and therefore I do not aver, that what happened was due to Mr. Rawson's treatment: but, apart

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<sup>1</sup> Mr. Rawson states that his remark was misunderstood, as no healer who prays in the scientific way can tell or pretends to foretell exactly what the result will be. Sometimes it is instantaneous, sometimes the result is slow, and now and then there are failures. Often the demonstration comes about in quite an unexpected manner. His statement he thinks was, "I do not suppose for a moment that it will come off."

altogether from any question as to what results have been obtained by such treatment in my experience, or within my own knowledge—and I have since both seen and known of similar kinds of happenings—I have felt it incumbent on me to state the facts given above, and to say also that, in my opinion, it is not too much to claim, firstly, that although the success of X-ray treatment for ringworm of the scalp may depend on complete epilation in medical practice, yet the cure of this disease depends on no such condition in Christian Science practice, but only on whether the practitioner knows (that is, can demonstrate) the truth; and secondly, that the retention of the hair, if not the healing also, was the work of Truth demonstrated by Mr. Rawson through his clear realization and declaration of it at the moment when I repeated to him the medical formula, “no epilation, no cure.”—Yours faithfully, A. O. SIMMONS.

February 26th, 1914.

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From the foregoing it will be seen that none of Mr. Rawson's statements have been shown to be mistaken. The Editor of the *International Psychic Gazette*, from his article, took up an evidently antagonistic attitude, and yet the only point which he was able to make has been shown to be due to forgetfulness on the part of the individual who gave him the information.

For The Crystal Press Ltd.,

D. H. EDWARDS, *Secretary*.



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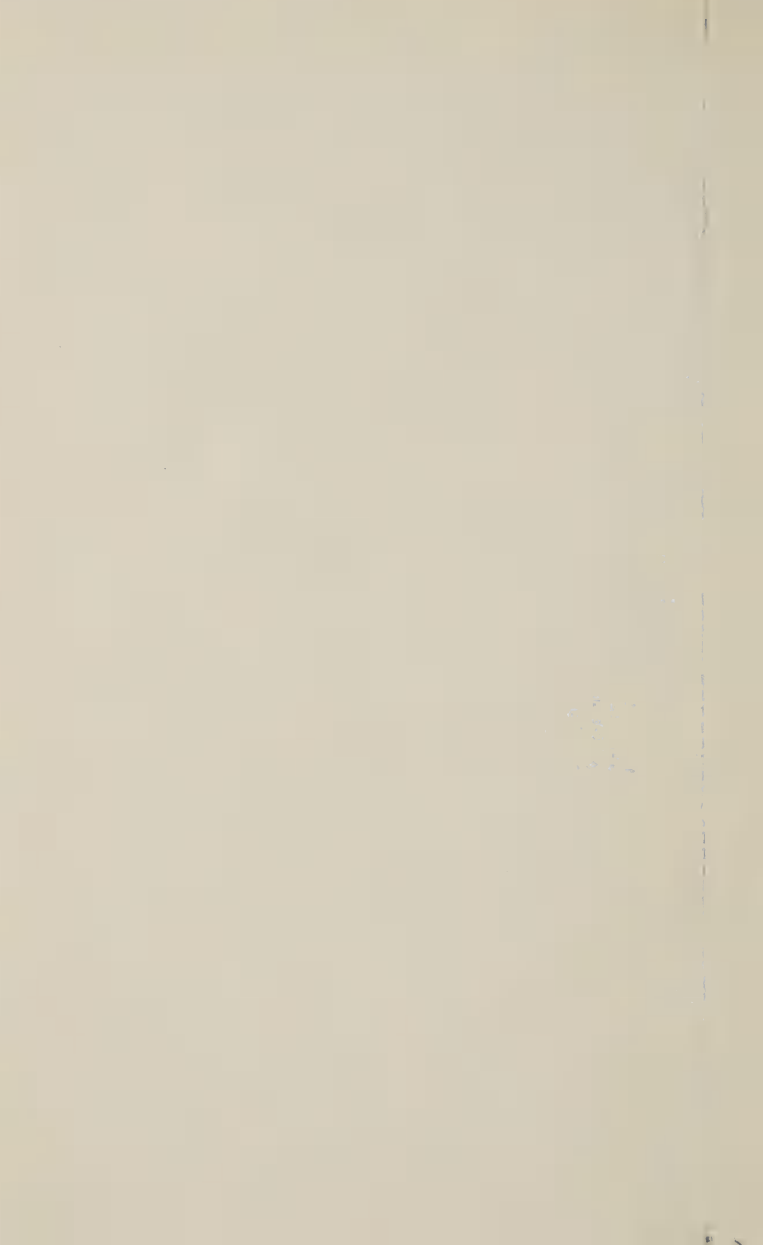
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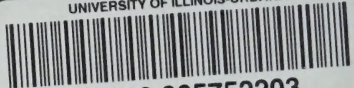






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